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WM. LLOYD GARRISON, EDITOR.

# VOL. XVII .-- NO. 9.

# REFUGE OF OPPRESSION.

From the New-York Observer. PLAN FOR THE REMOVAL OF SLAVERY. To the Editors of the New- York Observer :

GENTLEMEN: - The following article was written GENTLEMEN:—I me led to the state of our foreign and that time led me to postpone its publi-tion. Subsequent events, and the signs of the induce me to give it to the public, through

J. P. DURBIN.

sible to consider the influence which digert of slavery is exerting upon the people se United States, without perceiving that the alts must be disastrous, unless prevent edies. It lies at the foundation about the tariff, internal rements, admission of new States and ad-derritory; and gives rise to conflicts and different States and citizens lately between Massachusetts and South along the borders between Marynia, Virginia and Obio, and n. It has parted asunder, or asunder, the principal churches, flicting views of its moral and These are symptoms within our ok abroad, we find the progress of

embarrassed by the obvious con-and our practice; and although this discrepancy to our own he existence of nearly three milmost exposed and defenceur country, tends to invite foreign foes believe we would have de ennies in our own bosom, against which add have to protect ourselves; and the more sence of hostile armies offerif not arming them against us. and danger has been repeatedly ournals, and in very signifi-be no doubt, if we should with any European power, it will nd territory only, but for millions of Christian slaves of Europe believe, in the most shondage, by a nation of Chris-numerate these facts for the pur-or justification; but simply as effects ascribed to them. institutional measures for the slavery from our soil, which, if United States, and then the e State, are willing, can be acat injury or loss to any. In the

must be made to the owners a the Treasury of the United States. 2. This be made constitutionally. 3. slaves must be removed from the uplished.

stitution of the United States ended as to give to Congress the accessary appropriations. Secondy: st coast of Africa, sufficient terriy for five millions of people, (including the presants there, to which the emancipated be transferred and settled as a colony, ection of the United States, which dinquishing it gradually Thirdly: Let Congress sioners to eslegal provision for the gradual emancior the payment he same, and to superintend their emigration

it respects the alteration of the Constitution, the necessary legislative enactments by the possibility is unquestionable. There is ground to question the procuring suffi-tory in Africa. The only ground of doubt sufficient revenue be realized to carry out This will depend upon the patriotism willing to make a sacrito costly for the attainment of so glorious it can be done and not be burdensome, instead of impoverishing, it will increase the

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Take the slave population at three millions, and rage value at \$150 each, the aggregate value would be 450 millions of dollars; allow 150 milan; for purchase of territory, transportation and ethement in Africa, and the whole expense of the plan would be 600 millions. Can the nation bear ad of a judicious tariff, in view of this object, aps, afford revenue enough to meet the the differentiate as it arose; and if not, the country out to be willing to incur a reasonable debt for the consumnation of so great a national blessing; ted if necessary, to bear a direct tax to discharge the Add.

in the accomplishment of this plan, the North would find her interest in a sure and continued protection to her manufactures; the South would radize capital to invest in the more profitable employment of free labor to till her lands; but particulate. ufactures, the most oductive of all investments and application of advantages eminently fit her; the whole would become tranquil and united in in-which would insure the perpetuity of our s: and a Christian State would be crefrien, made up of her own children, who he gospel of Jesus Christ throught vast continent. Are not these results be sacrifice required to attain them? e carefully avoided going into detail. The simply to solicit public attention to a plan peaceful, equitable and practicable.

J. P. DURBIN.

"It is impossible to disregard the voice of history, that two distinct races of men can but dwell on the same soil, in the enjoyment of e-pal political and social rights and privileges; the one must abdue or exterminate the other. The only reasons abternative is amalgamation, which is not to be thought of.

### From the National Era. ROBERT OWEN ON SLAVERY.

In the present sohered state of the civilized in the irrational feelings which have on the subject of slavery in Great in and in the various sections of this extra-lary country, the greatest benefit which can onferred upon the population of viluzed States, but more especially upon this a, is to devise the means by which amicably flust this vexed question finally, in such man-ts shall be the most beneficial for the slave, wner, and the Union.

leous sectional feelings exist at present repecing the time and mode of effecting this adjust-ant, for the parties most immediately interested to much excited to form a calm, rational



OUR COUNTRY IS THE WORLD -- OUR COUNTRYMEN ARE ALL MANKIND.

It is obvious to those unbiased by party feel- fore, must be in unequal distribution. Now, if a ngs, that, for the prosperity of these States, and family increased its wealth yearly, and yet many of to found the principles of democracy on its true base, and make it consistent in all its parts with equal rights to all, that the sooner the difficulty their distribution, and that this injustice must arise now existing on slavery can be overcome, without injury to any, the sooner will these States stand from ignorance, or indifference, or wilfulness? So of high in the estimation of all good men, and of all the government of a nation. foreign nations.

leading members of these States, the Union may be seen placed on a solid, permanent foundation, hands. that would ensure its rapid prosperity, so that it It is, however, a consolation, that the law of priful than any State or Empire of past times. But, to accomplish this high destiny, the question of slavery must be first fairly met, and finally settled,

lightened and disinterested. the independence of each State, which is the real cement of the Union, must be, in this as in every other important matter, held sacred, or the Union would soon be dissolved; and therefore, all that pay parties can now do, in this most exciting of all interests of the few. McCullock has been a great

desirons of becoming the centre and chief sent of the Daily News, strengthened by the editor of Chamfreedom, and no one can more desire to see these vils terminated beneficially for all concerned. He bers s Edinburgh Journal, on transferring it to his knows, from personal observation, that, in other countries, there are classes solely dependent upon their wages for existence, who frequently suffer, from poverty and destitution, much more than the

of the slaves of any State that educated by the State in which they may be, to fit them to become good and useful free citizens, in show a principle as concerned in it, that in the colonies provided for them by Congress, in some of county of Kinross, where land is more subdivided

educated to be good and useful citizens in colonies of their own, shall remove to those colonies, and shall at first be assisted and aided by Here is another evidence that freedom, in all

substantial prosperity and improved morality.

ROBERT OWEN. Washington City, January 20, 1847.

## THE LIBERATOR. CLASS LEGISLATION ... THE FEE SIMPLE IN

London, January, 1847. DEAR GARRISON:

I send the following, as illustrative of the state of our oppressed classes, the peasantry of old England, which made us feel the want of a reporter at our antiand of the certainty that where laws are made by a slavery gatherings. If I am not mistaken, they posclass-interest, the equal rights of other interests will class-interest, the equal rights of other interests will be forgotten by the legislators. When reading it, I even if applied only to an uninteresting subject. He was naturally led to trace the spirit of your legislators, in relation to slaves, in our aristocracy and landowners, in relation to their farmers and laborers, in the game laws of this country.

# BUCKINGHAMSHIRE.

county only, for presuming to look after game, which lowed by others, and the interest of the meeting bes no man's property, is in a state of nature, and is filled the spacious hall.

fed upon the land to which it resorts.

Such is the state of destitution to which class legislation and false political economy have reduced this attention by some most excellent remarks, on the class of our people, that it is not an uncommon thing force and power of moral agencies, particularly in for them to commit some trifling offence against the regard to the anti-slavery enterprise. He exposed game laws, that they may be committed to jail for the wickedness of the people, and the iniquito the winter, and obtain jail shelter, which, had as it is, is superior to the food and shelter they can earn duty of disobeying the requirements of a power which w their labor!

Selfish class legislation is the cause of your slavery laws of God. and of ours; for our peasantry are not represented in Messrs. Buffum and Pillsbury arrived in the eveour legislature, except in the same way that your ning, and, on the former taking the chair, he related slaves are in yours. They are represented by their the proceedings of a meeting at Lynn, at which some

andlords. I have attributed the misery and destitution of the ceasfully defeated in their base projects. rorking classes to bad legislation. The proof is ob-

I see in slavery the root of all things morally de-Could the parties who now so irrationally op-pose and support slavery be calmed in their feel-ings, and be induced to submit their irritated judgnot but be desirous of the moral advance of your ments to the urbitration of the friends of both par-ties, and of the country, the question might easily be agreed upon and adjusted, and terminated for-ever, most beneficially for all concerned, and hu-manity would be satisfied.

With prudence and foresight on the part of the

would become, at an early day, an example to all mogeniture, which has the leaven of slavery in it, nations, and a federation of freedom more power-does not prevail amongst you. It is the source of the times. But ordance with the common sense of the most usefulness in keeping up the value of land, and promoting the interests of agriculture, checked for a United federatively, as these States now are, time the spreading feeling against this feudal barbaquestions, is, to recommend measures for adoption by the slave States, and leave each State to introduce the proposed suggested improvements at its own time, and in its own way; thereby observing that the proposal comes from one deeply interested in the permanent prosperity of all the States.

The wester has the state of economists, who have studied the production of wealth, and, looking to the wealth of nations rather than to their happiness, have stopped short of the questions perlaining to the distribution of wealth. McCulloch being a leader in this school tangent that the subdivision of land would The writer has long contemplated the various school, taught that the sub-division of land would ruin agriculture in France. See, now, what the fact is sheep wine the contemplate of shavery, and more especially as these States are is in the following extract, from the correspondent of states are in the following extract, from the correspondent of

### PRICE OF LAND IN FRANCE.

It is the great sub-division of the land in France shaves in this Union. Nevertheless, slavery is a lower grade in society than the servinde of wages; and, as society is rapidly progressing, slavery, as a first step, should be advanced, in the next generation, into respectable servinde, by a suitable education from the birth of the slave.

He is the great sub-division of the land in France, the flavor of the land in France, that is the great sub-division of the land in France, the flavor of the land in France, the flavor of the land in France, there are now few large estates and when these are properly to the great sub-division of the land in France, there are law of equal succession and in France, there are law of equal succession of the land in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and in France, there are law of equal succession and the main cause of the high price of land there. Cation from the birth of the slave.

Having conversed freely on this subject with the

Having conversed freely on this subject with the Having conversed freely on this subject with the enlightened, well-educated, well disposed, and most moderate, of all parties; and being fully aware of the prejudices of latitude and longitude entertained by many against the darker color of some of our fellow-men; the writer proposes, as the least objectionable mode to all parties, to terminate slavery forever in the following manner:

1. That those now slaves in the United States, as they are uneducated, and therefore unprepared to sustain the character of freemen, shall remain slaves during their lives, and be well taken care of until death. ferred that it also lets high in France; and the fact until death.

2. That all children of slaves, born after the 1st January, 1850, shall be educated by their owners, to become useful servants, and remain with them until, by their services, fairly estimated, the accounts to be duly kept by persons appointed by the State Legislature, they shall have repaid the expense of their living and education; after which, the slave servant shall be free to hire himself or the slave servant shall be free to hire himself or the slave servant shall be free to hire himself or the slave servant shall be free to hire himself or the slave servant shall be free to hire himself or the slave servant shall be free to hire himself or the slave servant shall be free to hire himself or the slave servant shall be free to discussion arises—Does the system of net agricultural produce? This question has been solved affirmatively by French economists, the same than twenty years since Mr. Mc-Culloch, in the Edinburgh Review, predicted by Samonation arises—Does the system of small properties and farms yield the greatest amount of net agricultural produce? This question has been solved affirmatively by French economists, the same servant shall be free to question arises—Does the system of small properties and farms yield the greatest amount of net agricultural produce? This question has been solved affirmatively by French economists, the State Legislature, they shall have repaid the same services are successful to the state of the same services. the slave servant shall be free to hire bimself or herself to any other master or mistress who may be preferred, or to remain in the service of his former owner; or the slave servant, being now free, may engage in any trade or business on his own account and responsibility.

Culloch, in the Edinburgh Review, predicted speedy ruin to French agriculture from her law of equal succession; and since that time, it has been may engage in any trade or business on his own account and responsibility. count and responsibility.

3. The children of these slave servants shall be Paris Correspondent of the Daily News

he distant lands of the Union.

4. That the people of color thus made free, and higher average rent than in any other portion of

nices, and shall at first be assisted and aided by the Union, and their rights guarantied, as long as may be necessary for their well-doing and the safety of the States, and to remain always under the protection of the Union. Laws might be immediately passed in each slave State, to prevent the unwilling separation of slave families by sale, and also against harsh or injurious treatment. treatment.

Some such measure as this now proposed would allay the angry feelings of all parties, exchange their land and labor, and they will naturally fulfill the first law of their being, which is to supply their wants by their labor. Let the land, which god gave to all, freely and equally descend to all, and the law of mortality will work out the law of mortality will work out the law of progress.

EDWARD SEARCH.

ANNUAL MEETING OF THE ESSEX COUNTY
ANTI-SLAVERY SOCIETY. DANVERS, (New Mills,) Feb. 15, 1847. FRIEND GARRISON

I feel constrained to say a word, in regard to the meeting of the Essex County Anti Slavery Society in this village. In many respects, it was worthy o the best days of 'old Essex' anti-slavery. The meeting commenced with some remarks by S. S. Foster, alluded to the apparent apathy and deadness which reign throughout the county, with perhaps less of his characteristic vigor and energy, but with all his usual earnestness and feeling. With the most touching eloquence, he urged upon us to arouse, and save THE GAME LAWS. During the past week, no our county from being the last in the State in antiless than thirteen prisoners were committed to the House of Correction at Aylesbury, by the Bucking hamshire magistrates, charged with poaching and hamshire magistrates, charged with poaching and trespassing in search of game, viz: two for one month; five for two months; two for three months; and four for six weeks. During the week previous around us, and animate others to that much desired to the past, thirteen prisoners were also committed to the House of Correction, at Aylesbury, for offences against the grane-laws, their terms of imprisonment varying from seven days, up to three months.

Twenty-six poachers committed within a forthis thoughts in language as choice and vivid as that of Theodore Parker, he was listened to with the most Mark-these are one week's commitments in one profound attention by a good audience. He was fol-

> Rev. Thomas T. Stone, of Salem, arrested their demanded a violation of Christian principles and the

> inhuman supporters of this infamous war were suc-

vious. As a nation, we increase our capital every speeches against the 'glorious Union,' and poured year. This increase is from labor. The error, there- out his indignation and investive on all sides.

### BOSTON, FRIDAY, FEBRUARY 26, 1847.

style aid manner. At a late hour, the meeting sepa-

gdiesl dress, and made some earnest and sober re-true ground, that this movement was intended to bring Texas under the control of England, to uarks on our duties to the cause. Foster, Pillsbury, abolish slavery there, and through that, abolition and others, kept the interest increasing to the ad-

The afternoon found the hall closely packed, and the 'Union,' the 'War,' and the Liberty party,' surjects for consideration. Nothing but a fair report could do justice to the eloquence and faithfulness of Foser and Pillsbury, on this occasion. The thorough exposure of this horrible war, and its victims the volunters and Mexicans, the pro-slavery character of

A few friends of this party made a feeble defence

evening. Bufum gave some incidents of his Euro-pean tour. Fater thundered against the 'glorious Union,' and raned down his invective upon its friends for Boston. A friend of mine wished to place in and advocates

meetings which this Society has ever held, closed its consented, but for prudential reasons, afterwards sessions. Notwithstanding the rebuke of Foster, that declined. Pass along his name. At the same we were apparently dead, and the painful reflection, time, a pastor of one of the churches here would that division and apathy were the cause of the re- have gone through with them to Boston on pur-

abolitionists. Would not our county meetings be more attragive and interesting, and, consequently, are would study brevity as much as possible, and give opponent and others an opportunity to throw out a thought to the audience occasionally-all being trayer of the cause of liberty : equally enabled to the benefits and privileges of our Oh! Col. Cushing, is there no sense of shame

> Yours as ever. WM. ENDICOTT.

JOHN C. CALHOUN ON THE WAR AND SLAVERY.

In the sourse of a very able speech in the U. S. Senate, or the termination of the Mexican war, Me Calhony said-

out of a division of sentiment which went to the very foundation of our Government. How should these laids be acquired, if any were acquired? To whose benefit should they enure? Should they enure to the exclusive benefit of one portion of the Union? We were told, and he was fearful that appearances too well justified the assertion, that all parties in the non-slaveholding portion of the Union sisted that they should have the exclusive control of this acquired territory-that such provision should be made as should exclude those who were interbe made as should exclude those who were inter-ested in the institutions of the South, from the application of these institutions to the territory thus

Sir, (seid Mr. C.) if the non-slaveholding States, having so other interests in the question except their aversion to slavery—if they can come to this conclusion with no interest in the matter but this, I turn and ask gentlemen, what must be the feeling of the population of the slaveholding States, who

more entire satisfaction. Annexation at that time, according to my opinion, was a question of pure necessity I might go into this matter, if it would not occupy the time of the Senate. (Cries of 'so on.') According to my view, the time was not propitious in one aspect. There then was a minority in favor of annexation. It had scarcely a single advocate in this body, and but two or three in the other body; and it appeared to be a very horseless to be a contract of the United States on that offy eminence to which it once aspired. They have expended milions, they have cushed the weak, they have chaffered and borrowed, and bought, and sold, and on these countrymen, and the approval of the world.'

From the True Wealeyan isingle advocate in this body, and but two or three in the other body; and it appeared to be a very hopeless task to attempt carrying through such an important measure as that. When nominated for the office of Secretary of State, I put in the strongest remonstrance which I could draw against the acceptance of it. I wrote to my friends here, but before the remonstrance reached them I was unantimously appointed. I saw that the administration was weak, and that that very important measure would be liable to be defeated, if an effort were not made. But circumstances made it inevitable. not made. But circumstances made it inevitable. I ascertained from sources perfectly reliable, that at the World's Convention, the American delegation suggested to the abolitionists of England, that now was the time to act. If they wished to aim a fatal blow at slavery, it must be at Texas; and in order to do that, E gland must obtain the ascendency in Texas. I received information—I will not say official—but from a quarter in which there

Pillbury then gave an expose of the war, and our connection with it, and in the most forcible and conclusive manner showed the iniquity and wicked position of the antion. The baseness of the several political passes; the aid they give the war through the Constitution; the falsehood and cheatery, of which the por volunteers are the victims; but, above all, the end and aim of the war, were exposed and continued the por volunteers are the victims; but, above all, the end and aim of the war, were exposed and continued the made for annexation. What was then the condition of Texas? She was weak, and the suggestion was, that Moxico would recognize her in-Pillbury then gave an expose of the war, and our could be no mistake, that an interview had taken gestion was, that Mexico would recognize dependence, if she would agree to applish slavery. rated.

On Sinday, the two pulpits of this village could not prevent a large audience of attentive listeners from nearly filling the hall. Bliss, of Worcester, from nearly filling the hall. Bliss, of Worcester, presented some views of the pro-slavery and anti-slavery of his region, and particularly some of the interesting demonstrations of the former. Ford, of Abington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington, showed us a view of pro-slavery in its evan-ington ington ington ington in which ington in which ington in which ington in which in the ington in which in the original ington in which in the ington in which in which in the ington in which in the ington in which in the ington in which in which in which in which in which in the ingto throughout the country.

> REV. DR. DEWEY AT WASHINGTON. Washington correspondent of the Chronotype.

WASHINGTON, Feb. 13. Last Sabbath evening, I heard Dr. Dewey, who is preaching here for the Unitarian Church. course was an answer to the question—What is Christianity? In the course of his sermon, he took this Union, and the scathing examination of 'Liberty party,' opening to the audience its utter rottenness and appearent to all, and admitted by I have spent considerable time in this city during the last three years, and heard nearly every preacher of all denominations here, this is the first thrust at abolitionism that I ever heard from a Washing-A few friends of this party made a feeble defence of their cherished idol; but it is almost a compliment to this defence to say, that it was a total failure.

Pillsbary, armed at all points with documents, however much he pleaded for mercy for Mexicans, volunteers and slaves, had the inconsistency to show none whatevet to Liberty party, and its silly representative in the U. S. Senate.

The hall could not convene the audience in the evening. Bufum gave some incidents of his European tour. Fister thundered against the 'glorious party of the cherty hard from a Washington pulpit. On the contrary, Rev. Mr. Sprole, of the House of Representatives,—and others whom I could mention, regularly pray for the downfall of Slavery, and say quite as much against it as the majority of the clergymen of New England. If you can conceive of any thing more pitiable, and contemptible, than a Northern preacher, a native of the old Bay State, creeping down South' on all fours, and offering up his narrow, dried-up soul on the altar of Slavery, you can do something that I am incapable of. Rev. Mr. Dorrange, of the Runtial Church, recently left this city and advocates

Pillsbury and others occupied the time until a late hour, when one of the most effective and interesting meetings which this Society has ever held, closed its the shade and father in Boston. He at first buke; stil, it is exceedingly gratifying to know that pose, if it had been found necessary. So much anti-slavery material is not wanting in 'old Hesex.'

I close by humbly offering a suggestion to the and Southern men who are born with souls.

A correspondent of the Chronotype thus apostrophises this unscrupulous demagogue and base be-

meetings according to the spirit and genius of the nature every hereditary principle of a Man, and become so callous to 'dignity and duty' as to arm yourself in the panoply of war, and fight the battles of American despotism? Have you forgotten that the crown of true glory never circles the brow of him who wages hostility to Freedom; but rather infamy and the contumely of ages descend a cloud of darkness to blight and to blast such a name? If you seek glory, you will seek it in vain in your martial emprise in Mexico. If you thirst for fame, you will satiate it only with deserved infamy in But there was a still deeper, a still more teriffic difficulty to be met—a difficulty more vital than those to which he had alluded—a difficulty arise to be appropriately a still more to the breezes of Mexico, to build her seducing passion. Not be to the breezes of Mexico, to build her seducing passion. this war of o ico, to lull her seducing passion. No! better that battle flag moulder into dust, and your right arm

wither away, than to give one rood of new territory to the domination of Slavery.

All for Freedom, nothing for Slavery. On this topic, I have engrossed your attention, perhaps much too long; but my heart is filled to sadness, and it is truly from a sense of duty that I have and it is truly from a sense of duty that I have been impelled to speak at all. As an American, you must yet have some love of liberty, some lin-gering attachment to the departing glory of free institutions; some fuded memories of what our country prop nised to the nations of the earth in ber early time, and may you yet be saved from that terrible condition, once a Freeman, now a

# From the London Times.

MESSAGE OF PRESIDENT POLK of the population of the slaveholding States, who are to be deprived of their constitutional rights, and despoiled of the property belonging to them—assailed in the most vulnerable point; for to them this question was a question of safety, of self-preservation, and not a mere question of policy; and thus to be despoiled by those who were not concerned? If there were sternness and determination on one side, they might be assured there would be on the other. If he might judge from what he had heard, from the appearances proceeding from the non-side of the property of the control of the embellishments of rhetoric and the subtleties of argument. The other course is to present a complete battle array of lies, so enormous in magnitude and so inexhaustible in numbers, as to dely analysis and to exhaust contradiction. Mr. President Polk has, in his annual meaform the appearances proceeding from the non-side of the property of the control of 'There are two ways of making the best of other. If he might judge from what he had neard, from the appearances proceeding from the non-staveholding States—and he had no reason to doubt it, they being the first to cry out for a vigorous prosecution of the war—could they suppose that less feeling would be exhibited on the part of those who were to be excluded from their rights, and while this radical difference existed between with its follows, it will be found to contain a tion with its fellows, it will be found to con deception or to misstate a fact.' A few days afterwards, in repelling a personal attack upon him by Mr. Turney, Mr. Calhoun made the following fraok and important confession in regard to the atrocious object of the annexation of Texas to this country:

'He (Mr. Turner) spoke of the responsibility for the war as arising from the annexation of Texas. I did take a deep interest in that measure of annexation, and to no act of my life do I revert with polace the government of the United States on that lofty eminence to which it once aspired. They have

All men are born free and equal-with

which are life, liberty, and the pursuit of happiness.

Three millions of the American people are in chains and slavery—held as chattels persunal, and bought and sold as marketable commodities. To Seventy thousand infants, the offspring of slave

parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (! !) Democratic, (! ! !) America every year.

17 Immediate, Unconditional Emancipation.
17 Slaveholders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnoppers and menstealers—a race of monaters unparalelled in their as sumption of power, and their despotic eruelty. If The existing Constitution of the United States is

'a covenant with death, and an agreement with hell.
NO UNION WITH SLAVEHOLDERS

J. BROWN YERRINTON, PRINTER.

### WHOLE NO. 842

From the Edinburgh Weekly Express of Oct. 31.

GREAT ANTI-SLAVERY MEETING. On Thursday evening, another anti-slavery meeting was held in the Music Hall, which was attended by almost as numerous an audience as ever assembled within its walls—John Wigham jun., Esq.,

In opening the proceedings, the chairman stated an interesting circumstance connected with Mr. Frederick Donglass. A benevolent lady, residing in Newcastle-on-Tyne, had conceived that it would in Newcastle-on-Tyne, had conceived that it would be a good thing if the ransom for our friend could be paid, that he might be in all respects a free man, and live either here or in a slave state, free from molestation, and have the full advantage of liberty. The individual who owned Frederick Douglass had been written to, and it appears that he is willing to resign all claim to him for the sum of £150. His name is Hugh Auld, and he lives in the city of Baltimore. In his letter he saws if for the manuscript. name is Hugh Auld, and he lives in the city of Baltimore. In his letter he says 'for the manunission
of my slave Frederick Douglass, I require the sum
of one hundred and fifty pounds, and I will furuish such papers as shall render him entirely and
or ever free, as soon as the money is paid.' Now
he (Mr. Wigham) thought that it was very desiraule for Mr. Douglass to be free to return to his wife
and family (he has four children), who were at
present in Lynn. Some might imagine that by
giving £150 to free their friend, they would comgiving £150 to free their friend, they would com-promise the principles of freedom; but, said Mr. Wigham, if my wife, or my father, were in bondage, whatever I might think of the injustice of that bondage, would I not give £150 to the miscreauts who put her or him there, in order that I might en joy the delight of seeing her or him go free? To carry into effect the thorough emancipation of Douglass, the lady referred to has already got the promise of £70, and she wants to know what the friends in Edinburgh are disposed to give. I think the best way will be to give every one of you an op-portunity at the door of contributing to this object rs you retire. Of course, Frederick Douglass will become a sort of joint-stock property, and I believe that the great majority of those present will be de-sirous to have a share in him. (Laughter and ap-

Mr. Wm. Lloyd Garrison then came forward, and seconded with all his heart the motion for the ran-som of Douglass from hondage. Ever since he became an abulitionist, he had repudiated the docbecame an aboutionist, he had reputated the do-trine of compensation to slaveholders; for no man could legitimately hold property in man. But, in the present instance, he would submit to give the ransom—he would submit to be robbed, that one so loved should go free. All would be desirous to so loved should go tree. All would be destrous to see Douglass free. Though their friend lived in the vicinity of Bunker's Hill, and other places where Liberty's battle had been fought, yet an Edinburgh audience had to be appealed to, to aid in rescuing a control of the property of the him from slavery in the event of returning home! What did that indicate? It indicated that American freedom was American slavery; that American religion was a slaveholding, slave-driving, slavepropagating religion; and that it was so even in the very city of Boston. (Appleuse.) It was not in spite of, but in consequence of, that very religion, that it was necessary that an appeal be made to was on the decline in the United States; and the nbolition society, and all right-hearted men, would rejoice in that fact, though, for so rejoicing, the Witnesses and the Warders branded them as infi-

(We omit the remainder of the speech made by us on that memorable occasion, in order to find room for the other proceedings ]-Ed. Lib.

Mr. Garrison, after some further details and strictures, said that this was the last meeting he expected to address in Scotland. His reception had been far more gratifying than be expected. He was going home with a full heart; he was going home strengthened by coming in contact with such glorious spirits. He had seen a manifestation of a spirit of liberty, which would never tolerate slavery on Scottish soil. He entreated his audience to go on vindicating the cause of freedom and of Christianity. If the Free Church of Scotland was determined to ally herself with the accursed system, her overthrow was doomed. (Applause.) But he had no ill-will otherwise to the Free Church. He felt a thrill of satisfaction when he first heard of the starting up of such a Church. As an abolitionist, and as a Christian, he could have no cause to re-joice in the downfall of the Free Church. But down it most go to an ignominious grave, if it de-terminedly bolds fellowship with slaveholders. God-speed the right! (Mr. Garrison sat down amid

[At this stage of the proceedings, an eccentric, half teranged person, named M'Arra, took the platform, and in an incoherent and wordy speech attempted to prove that slavery was a scriptural institution, amid shouts of laughter and a storm of disapprobation. At last, wearied by his folly and verbosity,]

Dr. Ritchie here stepped forward, and said that he came to the meeting to hear addresses from Thompson, Garrison, and Douglass, and he paid his money at the door with that expectation. These addresses ought first to be delivered, and then any individual who chose could come forward. The chairman thought it might be as well to hear the man out. He did not wish it to be said that

they had stopped any man's mouth.

The Rev. Mr. Robertson—What does the man mean? What object has be in view, or is there any point at which he is aiming?

Mr. M'Arra—I'll show you it all, by-and-by.

Mr. George Thompson-When I call to order, see a young man with very large whiskers, who says, 'No.' I think Mr. M'Arra is perfectly in order says, 'No.' I think Mr. M'Arra is perfectly in sales. He may have a difficulty in expressing himself very fluently or intelligibly, but all I think must admire his moral courage.

Mr. M'Arra resumed, and spoke for some time

Mr. M'Arra resumed, and spoke for some time about scripture authorising slavery; he then looked at slavery 'rationally;' talked a good while about marauding tribes on the coast of Africa; he contended that slavery was a good thing for a number of people; that they were taken care of and provided for; that they were well looked after in this world, and they had bright prospects for eteraity, (Much confusion.)

Much confusion.)
A voice—This is intolerable; 'put him out;' and cries of shut up, and so forth.

Mr. M'Arra—I'll be very soon done now. I'm

just coming to the bit. In some districts in the United States, the people are very anxious to have ministers, but the abolitionists are doing what they can to put the ministers and people at vari

A voice—We cannot submit longer to this rig-marole. Let Dr. Ritchie's proposal be carried into

Mr. Garrison-I do think it is too had : it is quite outrageous, seeing that we are in the city of Edin burgh, in a city in which there are Doctors Candlish and Cunningham, that these reverend gentlemen should allow such an advocate of their cause as the present, to come forward. The audience appear fretful, and no wonder, for they really don't know what the man is talking about. The cries of 'put him out,' 'take yourseat,' 'give it up,' and so on, increasing in power, Mr. M'Arra retired.

Mr. Thompson then rose up, and at the same time, a young gentleman was seen working his way through the congregation to ascend the platform. A good deal of commotion prevailed throughout the meeting at this time. The young gentleman at length got beside the anti-slavery daputation, when

Mr. Thompson said, surely now we shall have the words of soberness and truth addressed to us. He thought it proper to say, however, before proceeding further, that he had an anonymous line handed in to him a little ago, by a gentleman who—I am that gentleman. (Bursts of laughter, cheers, and hisses, with cries of name! name!)

The new sneaker, apparently inches aginted aid.

The new speaker, apparently much agitated, said that he threw himself on the protection of George

The chairman intimated that the gentleman's name was Mr. Gilchrist, and that he lived in Lau-

peace, and trying to sever the chain which together the white and the black friends of

ntable obstacles and prejudices to contend with.

Would it not be much better if these

The Evangelical Alliance did stretch out its hands to Christian men in America, and for that, they have

cen represented as friends of slavery. I deny that.

The American men were, and are, members of Christian churches. The only thing which can be

agitators were to endeavor to procure food for the

seven millions of starving people in Ireland. (Cries of 'there's a dodge,' 'ah, ah,' and laughter.) What-

of there's a dooge, an, an, an augment, where ever interested parties say, believe not that the Evangelical Alliance is hand and glove with slavery. In opening its doors to American slaveholders, it took the very best way of rooting out slavery. Remember that the Alliance had no political power. If the question of the existence or non-existence of slavery had lain with that body, the Alliance would have streamed down the existence with one fell colossal.

slavery had lain with that body, the Alliance would have struck down the system with one fell colossal blow. (Hear, hear, and laughter.) It might not have done it all at once, but it would have done it aventually. But I have

have done it all at once, but it would have done it eventually. But I have no chance in advocating

my views in such a meeting as this. It is a meeting whose minds are prejudiced in favor of George

mpson and his coadjutors. It is a Thompson

liginum Scotland were not distracted by such an

which at the present time is appropriate. [Mr. Gil-

christ here repeated the parable about the two men going up to the temple to pray—the one a pharisee, and the other a publican.] The present agitators

were going about the country, crying, 'Lord, Lord, we thank thee that we are not as other men are, not

even as these slaveholders.' I expect it will be said in reply, that the converse of the parable does not hold good. But I believe that slaveholders might

hold good. Day instances are, as good Christians as any amongstourselves. (Much disapprobation.) I say again, that negro emancipation is entirely, and

United States, that the emancipation can be effected, and not by stirring up religious strife and animosity. I add no more. (Mr. Gilchrist was cheered

by his friends, and enthusiastically hissed by his

Rev. Mr. Robertson-I wish to know if this gen-

fore coming to that platform, in reference to an in-

dividual, that he would not hesitate to 'call him out to-morrow.' (Great disapprobation.) Let it be known throughout the metropolis—let it be known everywhere—that the only champion of the Evan-

gelical Alliance in this city is a man who has de-clared himself ready to fight a duel. (Great com-

Mr. Gilchrist-Well, we must fight the party

with their own weapons. (Renewed disapproba-tion, in the midst of which Mr. G. returned to his

Mr. Thompson then came forward, and was re-

that this was entirely a political question. It had

so long as it exists. Now, we say that an immora

don't think, said Mr. Thompson, that the gentle

church has nothing to do with morals. There can

he no Christianity, no Christian faith, without Christian morals accompanying it. Now, what was it that we expected and called upon the Evan-gelical Alliance to do? We did not expect them

gelical Alliance to do? We did not expect them to extinguish slavery. We only asked and expected them to exclude from their number, all who were in favor of the evil. We had a right to ex-

pect this of them. They were remarkably strin-

mit into their holy alliance. They refused admis-

sion to one Christian minister, because he refused to subscribe to certain articles of faith. Being so strict in regard to creeds, surely they would be equally strict in regard to morals; surely they

equally strict in regard to morals; surely the would stand in defence of sound morality; but no

do in admitting members to their churches, to their

ment, else he would have been aware that the quer

Society of Friends abolished the system of slavery which existed in their connexion, solely from view-ing it in a religious light. Wilberforce's celebrated appeal was not to any political party, but to the re-

ligious feelings of the people of this country.— Clarkson's appeal was similar. When the imperial

Parliament took up the question, they took it up

not in a political aspect, but influenced by the clain of Christianity and morality. (Cheers.)

Mr. Thompson proceeded at great length to re-fute the various arguments which had been brought forward, and concluded at about twelve o'clock, having kept up the undivided attention of his an

dience for about a coup's of hours.

tion had never been discussed as a political it was always viewed as a religious question.

yteries, their synods, and their assemblies.

gent in some respects, as to whom they won

has just sat down will deny that the

s than the political

tleman thinks himself a Christian? He said,

to all intents and purposes, a political question must be by a reform or a change in the laws

Hiss away, I

ite meeting. (Loud disapprobation.) Hiss aw am not easily intimidated. It would be well it

encourages and

the state legislatures upon the subject of what they call the extension of slavery, and the proviso attached to the House bill, called the three million bill. What I propose before I send my resolutions to the table, is, to make a few explantory remarks. riston Place.
Mr. Gilchrist said that he was a young man, Mr. President, it was solemnly asserted on this floor some time ago, that all parties in the non-slaveholding States had come to a fixed and solemn determination upon two propositions. One was, that there should be no further admission of Seeing that no older or wiser man was likely come forward, he had made up his mind to defe the Evangelical Alliance from the aspersions wh had hen thrown out against it. He was not the was, that there should be no further admission of any States into this Union, which permitted by their constitution the existence of slavery; and the other was, that slavery shall not hereafter exist in any of the Territories of the United States; the effect of which would be to give to the non-slaveholding States the monopoly of the public domain, to the entire exclusion of the slaveholding States. Since that declaration was made, Mr. President, we have shundard record that there was antificients found. to advocate slavery, neither would be go to the Old Testament to show that it was sanctioned by the lews of God and man. Negro emancipation entirely a political question, and could only be fairly advocated on political grounds. The present hireling agitators of negro emancipation had burst the bonds of many a friendship, and divided many a happy family. That was the result of making it a happy family. That was the result of making it a religious instead of a political question. Thompson and company were the agitators of a party. The liberation of the poor slave was not their object.— (Storm of hisses, and a few cheers.) The question abundant proof that there was a satisfactory foundresolutions passed by seven of the non-slavehold-ing States—one half of the number already in the ing States—one half of the number already in the Union, Iowa not being counted—using the strongest possible language to that effect; and no doubt, in a short space of time, similar resolutions will be received from all of the non-slaveholding States. of negro emancipation had been prejudiced and put back by those who had been supposed to be its friends, and by none more so than by Geo. Thomps an, the great prima donna of the movement. (Roars of laughter, which did not subside for several min-But we need not go beyond the walls of Congr The subject has been agitated in the other Hou of laughter, which did not subset for several units.) They had been doing what they could to injure the Evangelical Alliance, and they would have you believe that that body was part and parteal of the slaveholders. (Cries of 'so they were.) The Evangelical Alliance was bidding fair to go on in a bright career of usefulness, and it had a holy object in view, let Thompson and company say what they please. I stand here, said Mr. Gilchrist, like a they please. I stand here, said Mr. Grichits, like a lamb in the lion's den. (Great laughter.) There were older, more wise, and more talented men in Scotland, who ought to have been in my place.—(Cries of 'you're right,' and hear, hear.) But they are afraid of Thompson, the lion agitator, who has been going about of late, trying to devour all who are for peace and trying to sever the chain which

Pacific, during the present session, have been rejected by a decided majority.

Sir, there is no mistaking the signs of the times; and it is high time the Southern States, the slaveholding States, should inquire what is now their relative strength in this Union, and what it will be this determination should be carried into effect hereafter. Sir, already we are in a minority—1 question—this public domain of ours? Why, sir, use the work we' for brevity sake—already we are in a minority in the other House, in the electoral States of this Union. They are called the terrison of this Union. are for peace, and trying to be black friends of Jesus. The Evangelical Alliance was struggling after union. (Disapprobation.) I will not be put down. I am too young to be intimidated. Some people at my back cry, 'question,' and I am on the question. The Evangelical Alliance was a grand religious phalanx, going forth to the world conquering, and to conquer. The grand object of the union was to unite all classes; but it had almost insurposutable obstacles and prejudices to contend with. laid to their charge is, that they live in a land which represented there. Of these, 108 are from the non-slaveholding States, and 90 are from what are called the slave States, giving a majority in the aggregate to the former of 48. In the electoral college, there are 168 votes belonging to the non-slaveholding States, and 90 are from what are voted in the world, and which any court on the gregate to the former of 48. In the electoral college, there are 168 votes belonging to the non-slaveholding States, and 90 are from what are inferior and in the lectoral college, there are 168 votes belonging to the non-slaveholding states, and 90 are from what are inferior all? Would it be so considered in gradual college. ges and maintains slavery. But it is the the which can abolish slavery, and give to the slave his freedom. This, then, is the burden of the cry against the Evangelical Alliance, that it rethe cry against the Evangelical Adams, the fuses to encourage the rancorous cry against slavery and slaveholders. In what false light may not one individual put another! To hear these agitators, you would suppose that the Evangelical Alliance was hand and glove with American slavery. (Cries

SPEECH OF MR. CALHOUN.

IN THE U. S. SENATE, Feb. 19, 1847.

On the Resolutions of the Non-Slaveholding States,

and the Wilmot Proviso."

Mr. President.-I rise to offer a set of re

in this body on the side of the non-slaveholding States, who will thus be enabled to sway every ch of this government at their will and pleas-But, sir, if this aggressive policy be followed vate individual liberty, to overrule the

the largest description of States, in the territorie the largest description of States, in the territories belonging to the United States. Already a law is in course of passage through the other House, creating one north of Wisconsin. There is ample room for another north of Iowa; and another north munity to go munity to go of that; and then that large region extending on this side of the Rocky mountains, from 49 degrees, down to the Texan line, which may be set down.

Mr. President, the resolutions that I have profairly, as an area of twelve and a half degrees of latitude; that extended region of itself is suscepti-ble of having six, seven, or eight large States. To this, add Oregon, which extends from 49 to 42 degrees, which will give four more, and I make a grees, which will give four more, and I make a very moderate calculation when I say that, in addition to lowa and Wisconsin, twelve more States upon the territory already ours—without reference to any acquisition from Mexico—may be, and will be, shortly added to these United States. How be, shortly added to these United States. How will we then stand? There will be but fourteen on the part of the South; we are to be fixed, lim- due to them, sir, that there should be a fair expresited, and forever—and twenty-eight on the part of the non-slaveholding States! Twenty-eight!—
Double our number! And with the same disprowhich we can have. It is the only position which portion in the other House and in the electoral col- we can take, which will uphold us

termination, so solemnly made, is to be persisted in, where shall we stand, as far as this federal gov-erument of ours is concerned? What, then, must we do? We must look to justice—to our own interests-to the constitut we rely upon the sense of justice of this body? Ought we to rely upon this? These are the sol-

ceived with unbounded applicase. He said that the gentleman who had just retired from the platform emn questions which I put on all sides. and made an unfortunate blunder, in contending Sir, look to the past. If we are to look to that

I will not go into the details—we will see from —I will not go into the details—we will see from the beginning of this government to the present day, as far as pecuniary resources are concerned—as far as the disbursement of revenue is involved, it will be found that we have been a portion of the let it be adhered to in good faith; and if the other terms of the let it be adhered to in good faith; and if the other let it be adhered to in good faith; re of the religious than the political aspect The act of slavery is a moral act. (Hear, It is not the law of the United States which makes it right or wrong. Slavery is wrong in ita man to the condition of a beast of burden is an immoral act, then it follows that it ought to be treated as an immoral act. It was an act wrong beyond this very measure itself? Why go beyond this determination on the part of the non-slave holding States, that there can be no further addimajority. It was voted down by an overwhelm majority. It was renewed by a gentleman fr properly under the cognizance of those themselves Christians. (Applause.) I tion to the slaveholding States, to prove what our

Sir, what is the entire amount of this policy? 1 will not say that it is so designed. I will not say in the compromise. A compromise is but an act from what cause it originated. I will not say of Congress. It may be overruled at any time. It whether blind fanaticism on one side, whether a hostile feeling to slavery entertained by many not fanatical on the other, has produced it; or whether it has been the work of men, who, looking to political power, have considered the agitation of this question as the most effectual mode of obtaining the spoils of this government. I look to the fact itself. It is a policy now openly avowed to be persisted in. It is a policy, Mr. President, which aims to monopolize the powers of this government and to monopolize the powers of this government, and

constitution afford any remedy? And if not, is there any hope? These, Mr. President, are sol-

They refused admission to a member of the Society of Friends, on the one hand, and they did not refuse admission to slaveholders on the other. That alliance was hermetically sealed. We told them, and expected them to proceed in the same way in the admission of members as they would The young gentleman who had just sat down must surely know little of the anti-slavery movesuch fugitive may be lawfully claimed and con-veyed out of said territory, to the power claiming his or her labor or service.—On the final passage of the bill, the vote was 115 in favor, to 106 against.—Mr. Houston, a Whig member from Del aware, was the only Representative from the slave States, who voted for the bill on its final pas-sage of the property of the state of the st sage. One member from New York, six from inferiority! three from Illinois, and one from Michigan, eighteen in all, from the free States, and all Demo

emn questions—not only to us, but, let me say to gentlemen from the non-slaveholding States, to them. Sir, the day that the balance between the two sections of the country—the slaveholding States, and the non-slaveholding States—is destroyed, is a day that will not be far removed from political revolution, marchy, civil war, and widestroyed, is a day that will not be far removed flom political revolution, anarchy, civil war, and wide-spread disaster. The balance of this system is it the slaveholding States. They are the conserva-tive portion—always have been the conservative portion—always will be the conservative portion portion—always will be the conservative portion; and with a due balance on their part may, for generations to come, uphold this glorious Union of ours. But if this policy should be carried out—if we are to be reduced to a handful—if we are to become a mere ball to play the presidential gime with—to count something in the Baltimore caucus—if this is to be the result—wo! wo! I say to his Union! Union!
Now, sir, I put again the solemn question—los

the constitution afford any remedy? Is there an provision in it by which this aggressive policy-boldly avowed, as if perfectly consistent with our boldly avowed, as it perfectly consistent with institutions, and the safety and prosperity of the United States!—may be confronted? Is this a policy consistent with the constitution? No Mr. President, no! It is, in all its features, darngly opposed to the constitution. What is it? Ours is opposed to the constitution. What is it? Ours is a federal constitution. The States are its constituents, and not the peop The twenty-eight States the twenty-nine States (including under this government as twenty-nine individuals, or as twenty-nine individuals would stand to accomposite deposer. It was not made for the pe individual prosperity of the State as individuals. No, sir. It was made for higher ends. It was and they have sent you up a bill, 'prohibiting the extension of slavery' (using their own language) this great Union of ours, should enjoy all its avan to any territory which may be acquired by the United States hereafter. At the same time, two resolutions which have been moved to extend the compromise line from the Rocky mountains to the Pacific, during the present session, have been related by the desired the present session, have been related by a desired to expect the present session, have been related by a desired to expect the present session, have been remake this public domain a monopoly on one side -which, in its consequences, would place the whole power in one section of the Union, to be wielded against the other section of the Union. Is that equality?

How do we stand in reference to this territori

in a minority in the other House, in the electoral college, and, I may say, in every department of this government, except at present, in the Senate of the United States. There, for the present, we have an equality. Of the twenty-eight States, fourteen are shaveholding and fourteen are shaveholding, counting Delaware, which is doubtful, as one of the non-slaveholding States. But this equality of the non-slaveholding States. But this equality of the states united that any portion of the partners, outnumbering that any portion of the partners, outnumbering another portion, shall oust them in this common another portion, shall out the states united? States of the United States, of the United States, of the United States of the United States, of the United States, of the United States of the United States, of the United States of the United States, of the United States, of the United States of the United Stat the non-slaveholding States. But this equality of strength exists only in the Senate. One of the clerks at my request has fornished me with a statement of what is the relative strength of the two descriptions of States in the other House of Congress, and in the electoral college. There are 228 representatives, including lows, which is already represented there. Of these, 138 are from the g Iowa, which is already common property, held jointly for the common these, 138 are from the benefit of all? Would it be so considered in the

gregate to the former of 48. In the electoral college, there are 168 votes belonging to the non-slaveholding States, and 118 to the slaveholding, giving a majority of 50 to the non-slaveholding.

We, Mr. President, have at present, only one position in the government, by which we may make any resistance to this aggressive policy which has been declared against the South; or any other, that the non-slaveholding States may choose to take. And this equality in this body is of the take. And this equality in this body is of the take. And this equality in this body is of the take. And this equality in this body is of the take. And this equality in this body is of the take. And this equality in this body is of the take. And this equality in this body is of the take. And this equality in this body is of the take. All this equality in this body is of the take. aracter. Already, Iowa is a State; may think proper for themselves; thatevery State, but, owing to some domestic calamity, is not yet about to become a member of this Inion, has a represented in this body. When she appears here, there will be an addition of two Senators to the and that, in order to be admitted, then is but one Representatives here, of the non-slaveholding States. Already, Wisconsin has passed the initiatory stage, and will be here at next session. This will add two more, making a clear majority of four in this body on the side of the non-slaveholding publican form of government. Now, ir, what is States, who will thus be enabled to sway every. proposed? It is proposed, from a vague, indefinite branch of this government at their will and pleasure. But, sir, if this aggressive policy be followed year individual liberty, to overrule this great common liberty which a people have of faming their States is to be adhered to hereafter, and we are to own constitution! Sir, the individual light of man be entirely excluded from the territorics which we is not nearly so easily to be established by any already possess, or may possess—if this is to be course of reasoning, as his common liberty. And the fixed policy of the government, I ask what will be our situation hereafter? of the country—and it is not so much slivery as races)—men so squeamish on this point, that they are ready to strike down the higher right of a com-

posed present, in exact terms, these great truths I propose to present them to the Senate; I propose to have a vote upon them; and I trust thee gentleman here, who will refuse a direct vae upon their capacity as communities, and the numb The government, sir, will be entirely in the like independence-which will give us any chance hands of the non-slaveholding States overwhelm-ingly. Overrule these principles, and we are rence. nothing! Preserve them, and we will ever be a respectable portion of the community.

Sir, here let me say a word as to the compro-

mise line. I have always considered it as a great er We will have no all the south have no will have no mility here. Now can rendered, for mere temporary purposes, those high principles of the constitution e ought to stand. I am against any compromise out on all sides.

If we are to look to that tinued the compromise line. One of the resolution of the community which has substantially supported this government, without receiving anthing like a tantamount support from it. But why should I go should I go for some time, and in the circumstances, permajority. It was renewed by a gentleman from a non slaveholding State, and again voted down by an overwhelming majority.

Well, I see my way in the Constitution. I cannot

deny to us this high constitutional right, which in to obtain sole possession of its patronage.

Now, I ask, is there any remedy? Does the self-the more defined and stable, indeed, because and the nature of the subject to which it relates \*The following is the proviso, with the amendment, as passed:

\*Tre following is the proviso, with the amendment, as passed:

\*Provided, further, that there shall be neither slavery nor involuntary servitude to any territory on the continent of America, which shall hereafter be acquired by, or annexed to, the United what they will take under solemn consideration what they ought to do. I give no advice It would be acquired by, or annexed to, the United on the continent of America, which shall nereaster be acquired by, or annexed to, the United States, by virtue of this appropriation, or in any other manner whatever, except for crimes, whereof the manner whatever, except for crimes, whereof the manner whatever, except for crimes, whereof the large of t the party shall have been duly convicted. Provided, always, that every person escaping into such territory, from whom labor or service is law-fully claimed in any one of the United States, and fugitive may be lawfully claimed and consuch fugitive may be lawfully claimed in the fugitive may be a fugiti a kind and a merciful one, I trust—and none worse for being a slaveholder. I say, for or a kind and a mercitui one, a more for being a slaveholder. I say, for one, I would rather meet any extremity upon earth, than would rather meet any extremity upon earth, than the same inch of our equality—one inch of what

I have examined this subject largely-widely, think I see the future, if we do not stand up now teen in all, from the free States, and an Democrats, voted in the negative. Six members from the free States, including the two from Jowa were absent, or did not vote, and two members from Maryland in like manner, did not answer to is prosperous and happy, to what the southern States will be, if now they yield!

now send to the table be read.
[The resolutions were read as follows:]

acquired. Besolved. That the enactment of any law which

I move that the resolutions be printed. I shall In the preceding columns, we have given his I move that the resolutions be printed. I shall move that they be taken up to-morrow; and I do speech on the Wilmot proviso. In doing so, we trust that the Senate will give them early attention, have reluctantly deferred several editorial articles

and a decision before the three million bill is de and a decision before the three minion but is de-cided. If the Senator from Missouri wants to-mor-row morning, very well. The resolutions can be taken up on Monday.

Mr. Benton. I will pursue my own course when

the time comes. I know what are abstractions, and what are not. I know what the abstraction, and what is not. I am for going on with the business of the session; and I say, I shall not vote for abstractions, years ahead, to the exclusion of business. He says he calculated on my course. He is mistaken. He knows very well, from my whole course in public life, that I never would leave public business to take up firebrands to set the world on fire. Mr. Calhoun. The Senator does not at all com

Mr. Benton. I am from the right place. I am on

the side of my country and the Union. The resolutions were then ordered to be printed.

# THE LIBERATOR.

BOSTON, FEBRUARY 26, 1847

The third page of our present number is chiefy occupied with interesting epistles, received from rious parts of England and Scotland, by the volved in a disagreeable and protracted snowstorm. The friends who have thus favored us letest anti-clovery intelligence from shroad, will excuse the liberty we have taken with their letters, (if they intended them only for our private perusal,) in giving them publicity; for we are sure they will be read with great interest and sure they will be read with great interest and interest and pleasure by abolitionists throughout the United the personality of the slave as against the chattel States We are deeply concerned, (as his family been communicated to us by Many Brady, of (ds we doubt not he is the better) man of the two. Friends, and a most efficient co-laborer in the cause of universal humanity. Never shall we cease to remember, with the warmest feelings of gratitude, tend in Scotland, was held in the beautiful and spa- ed, £100 would go nearly as far, or further that tree the delightful visit we made to her quiet and pleasant residence, or the kind attention bestowed upon us by her, and her estimable sister Rebecca. She was among the number, who came a long distance was a mong the number, who came a long distance was a long distance was a long distance was a mong the number, who came a long distance was a long dis tance to Liverpool, solely to bid us farewell on cited, it would be difficult to describe. Some half a our embarkation for the United States. Mr. Wright dozen rowdyish young men were present, in one could not be in better hands, or better quarters. It is very gratifying to know that he was on the Free Church and Evangelical Alliance, and attemptrecovery. May his valuable life be spared to a ed to create confusion by their indecent behaviour; ripe old age.

mating. The Free Church Anti-Slavery Society is earnestly at work to induce that Church to SEND BACK THE MONEY to the men-steal-SEND BACK THE MONEY to the men-stealthrilling sensations, the powerful address of the Comnexion with the Slaveholding Churches of America. week, we shall print every word of it in the Liberator. Whoever is the author of it, he wields a pen of no ordinary power. It is as uncompromising as it is cogent. God give success to this noble effort of the virtuous, freedom-loving, Christ-revering minority in that Church, to bring it to repentance. They are its best friends, and the most zealtreasury.

The dishonest and unjust course pursued by Dr. Campbell, of the London Christian Witness, in rein his columns, after having made a highly libellous to think on his legs, and to clothe his thoughts in his columns, after having made a highly medicus attack upon us, appears to have excited general disgust and indignation. Our friend James Rose, and his associates, at Belfast, will please accept our thanks for their attempt to vindicate us in the Witness. We want to an astonishing degree, he is one of the most

Donald, of Dundee, for his interesting letter, and beg soil before the expiration of the present year.

Our much valued and attentive correspondent, EDWARD SEARCH, has sent us a large manuscript parcel, on various interesting topics, which we shall to a severely logical, comprehensive, dispassio publish in consecutive numbers of our paper.

with much heartiness.

No one has sent us a copy of the tract, to which forts are now making in Scotland, by th allusion is made by our correspondents, entitled, rians, to enslave the consciences and destroy the 'The Christian Witness Examined.' Will some one liberty of the people, by the arbitrary enforcement send it by the next steamer?

JOHN C. CALHOUN.

Mr. President, I desire that the resolutions which on the Wilmot proviso, &c .- both having for their object, the extension and prolongation of the soulcrushing system of slavery, ad infinitum! As to the war,-perceiving its growing unpopularity, and that Resolved, That the territories of the United States belong to the several States composing this Union, a mighty reaction is going on at the North in conse-and are held by them as their joint and common quence of it, hostile to slavery,—Mr. Calhoun is for property.

Resolved, That Congress, as the joint agent and representative of the States of this Union, has no right to make any law, or do any act whatever, that tion between the States of this Union, by which any of them shall directly, or by its effects, make any discrimination between the States of this Union, by which any of them shall be deprived of its full and equal right in any territory of the United States, acquired, or to be acquired.

The air of disinterestedness, magnanimity, and generous concern for the welfare and perpetuity of the erous concern for the welfare and perpetuity of the Resolved, That the enactment of any law which should directly, or by its effects, deprive the citizens of any of the States of this Union from emigrating with their property into any of the territories of the United States, will make such discrimination, and would, therefore, be a violation of the Constitution, and the rights of the States from which such citizens emigrated, and in derogation of that perfect equality which belongs to them as members of this Union, and would tend directly to subvert the Union itself.

Resolved, That, as a fundamental principle in our political creed, that a people in forming a Constitution have the unconditional right to form and adopt the government which they may think best calculated to secure their liberty, prosperity, and happiness; and that, in conformity thereto, no other condition is imposed by the federal Constitution on a State, in order to be admitted into this Union, except that its Constitution shall be republican; and that the impo-Mexican republic, which he assumes in this speech, Constitution of the Constitution, but in direct conflict with the principle on which our political system to cherish and extend!

Mr. Benton then rose, and said: Mr. President, we have some business to transact. I do not intend to avoid business for a string of abstractions.

Mr. Calhoun. The Senator says he cannot take up abstractions. The Constitution is an abstraction. Mr. Calhoun. The Senator says he cannot take up abstractions. The Constitution is an abstraction and when I life are abstractions. The Declaration of Independence was made on an abstraction; and when I criticise it at any length. Mr. Calhoun's position is hear a man declare that he is against abstract truth criticise it at any length. Mr. Calhoun's position is hear a man declare that he is against abstract that in a case of this kind, I am prepared to know what his course will be! I certainly supposed that the feelings of the South-slavery is to be eternized un-Senator from Missouri, the representative of a slaveder the star-spangled banner! Slave States are to holding State, would have supported these resolu-tions. I moved them in good faith, under a solemn conviction of what was due to those whom I repre-sent; and due the whole South and the whole Union. I have as little desire as any Senator to Union. I have as little desire as any Senator to condition alone, is the Union to be maintained. Mark obstruct public business. All I want is a decision, that, ye idolators of the Union! This is the issue, deliberately and firmly presented by Mr. Calhoun. Friends of liberty! we will meet it! 'NO UNION WITH SLAVEHOLDERS!'

DIVINITY AND ATHEISM VS. LIBERTY AND HU-

MANITY.

We have long been satisfied, to a moral certainty, that slavery is the worst form of atheism which has ever cursed the world, though the mantle of Christianity has been thrown over it; that slaveholders are atheists of the most desperate spirit, notwithstanding the pious professions of many of their nu ber; and that the abettors of slaveholders, and the despisers of the negro race, are atheistical in heart, whatever may be their reputation or standing in society. A man may deny the existence of God in words, and yet do no wrong to his neighbor; but no one can enslave another, or treat him as one of an accursed race, without first 'exalting himself above all that is called God,' and committing an atrocious outrage.

In our invaluable department, the 'REFUGE of OPPRESSION,' this week, the reader will find in juxtaposition, the Rev. Dr. Durbin of the Methodist Episcopal Church, and Robert Owen, the celebrated atheistical philanthropist. They both submit plans for the abolition of slavery, and the disposal of the Cambria, which steamer fortunately arrived at this colored population of this country-plans which are port on Saturday, in season to escape being in- not very widely dissimilar, which are equally Utopian, and based essentially on the same unjust and oppressive grounds. Neither of these schemers appears to entertain any moral abhorrence of slavery ; neither makes any charge of injustice or tyrann against the Southern man-stealers; neither regards slaveholding as a malum in se; neither proposes States We are deeply concerned, (as his family principle; and neither condescends to take any cogwill be, and thousands of sympathising friends,) nizance of the anti-slavery movement, except by imto hear of the illness of our beloved condition, plication to condemn it. Both exhibit great fatuity of mind, but Owen seems to be the whole great fatuity of mind, but Owen seems to be the more humane

The last public meeting it was our happiness to at-The intelligence from Scotland is highly aniers of America, from whom it was collected, as One of them-Gilchrist-at last ventured to come to skulking from an open arena and a free meeting. from Christian brethren. We have read, with the platform, in defence of the Church and the Almittee of the Society to the Office-bearers and the mingled egotism, violence and terror of this young man. He was evidently under the influence ng as it is, and crowded as we are, from week to gin or brandy; and the neck of a small bottle of intoxicating drink; his breath smelt strongly of seen sticking out of his pocket. He seemed to be in mortal fear of the reply that would be made to his foolish tirade by George Thompson-and such a withering reply as he got! He will remember itdrunk or suber-to the end of his life. That part is not reported, and only a few imperfect sentences are ous to save it from harm; and they are its worst enemies, who are for keeping the price of blood in its ever listened to by a public assembly, or made by that matchless orator. Of all men to electrify an audience-to turn the weapons of an adversary against himself with lightning swiftness and fatality Campoell, of the London Christian Witness, in re-fusing to allow us, or any of our friends, to be heard in his columns, after having made a highly likelland severe, yet with consummate skill and judgment publish their rejected communication with great efficient and laborious reformers that have ever ap We are much obliged to our friend Mr. James Mc-

THE SABBATH QUESTION

We have devoted a large portion of our last pag treatise on this important question, by one of the best ELIZA WIGHAM, who writes to us from Edinburgh, and ablest men in this country, CHARLES C. BUR. is one of the most active and efficient friends of our LEIGH, of Philadelphia. It has been published in cause in Scotland. Her efforts in behalf of the Bos- the form of a tract, in that city, and deserves the ton Bazaar have been indefatigable, from year to year. widest circulation. In its spirit and language, it is FRANCIS BISHOP, of Exeter, is a Unitarian minis- unexceptionable; as an argument, it seems to us it ter of great moral worth, fine talents, and a true re- refutable. We have seldom seen so much that is formatory spirit. He aided us in our late mission sensible and conclusive, compressed into so small a compass. As the most bigoted and oppressive efof the observance of the first day of the week as th Sabbath, we hope those in that country who understand what it is to be ' dead to the law,' and ' unde This incarnation of the Slave Power, trafficker in grace'-tchildren of the free woman'-and in the slaves and the souls of men, and patron of human enjoyment of that biberty wherewith Christ maker yokes and fetters, has lately delivered in the U. S. his people free -who believe that it is the right of Senate, two disbolically scute and sagacious speech- every human being to worship God according to the es - one on the present war with Mexico, the other dictates of his own conscience, and not according to

the edicts of ecclesiastical or governmental -will see this little treatise, and cause it to be printed for gratuitous distribution in Scotl The attempt to bring legal penalties in aid of the holiness of one day in seven,—and especially a day which has no scriptural authority for its observance as a Sabbath, -ought to excite alarm, and ela general burst of indignation. We are not for it desecration of any one day, but for the consec tion of all time to right purposes and benef deeds; but we maintain that it is not within the province of any legislative or ecclesiastical body to decide for any human being, in what man shall spend any portion of his time. On this poit is for every man to 'be fully persuaded in own mind,' and to allow no man to judge hir

Here is another letter from our philanthma friend, Richard Allen, in regard to the awful dego. tution prevailing in Ireland. He will be rejoiced it hear that, in all parts of our country, the people in contributing of their substance to send the relief. Boston is devising liberal things. On Thursday evening of last week, one of the most drawly crowded meetings ever seen in Fancuil Hall w held for this charitable purpose, the Mayer in it chair. Eloquent and stirring addresses were made by Edward Everett, Dr. Howe, Thomas J. Stern son, and the Mayor, sundry resolutions adopted, and committees appointed in all the wards of the city to solicit money, food and clothing.

#### DUBLIN, 3d of 2nd month, 1847. My DEAR GARRISON :

I intended to have written to thee at some length, but it is now nearly post hour, and I must be brief I write from a land of famine. It is, alas! but too true, that gaunt destitution, absolute hunger, stalls through the land—the fact, that numerous viels daily die, from inanition. The accounts f West and South are terrible—the truth beggan description. I received a letter from a friend of min a few days since, who is engaged in the charitaly work of travelling through the most destitute datricts, seeking chances through which to distribute aid, which has been largely sent in from England, and, I rejoice to say, from America also. He speaks of five and seven persons being found dead in single cabins; and I fear even this is not uncomin

It requires no stretch of imagination to understand this, when we consider that the potato was the sole food of the peasantry; that, in some districts, nothing else, literally, was grown-or, if patches of wheat were sown, the peasant no more thought of eating it, than of eating his pig. Both went to pay the rent to the absentee landlord.

Alss, for poor Ireland! her cup seems now full and she is drinking it to the dregs. The long ages of misgovernment are now showing their bitte fruits. The peasantry, glad in hundreds of thouands of cases to have uncertain work at 6d, p day, are now left without resource; and human genuity cannot prevent thousands, and tens of thou ands of the poor from starving! At whose door the blood will lie, is an auful question! I assure the my friend, that, in reflecting on the whole subjects Ireland's wrongs, alternately my heart grows see and my blood boils within me. To think of a coo try, calling itself civilized, allowing the bulk of in population to remain in such a wretched state as this has been! The land-the right of all-the article, which, of all others, should be brought in to the great competition-centered in the hands of few, by as gross injustice as the human mind on well conceive. And we do not seem yet to have to ed that climax of misery, which will be sufficient to make our rulers act. The abolition of the weken laws of primogeniture and entail do not yet et seem to be contemplated by our rulers. It is an belief that, until they are swept away, there is little hope of permanent amelioration for us.

But why need I dwell on the painful theme of ou misery? You know it but too well, by the account which reach you, and I rejoice to hear that you sympathy is active. Last mail brought over solstantial proof from your side of the Atlantic, the America feels deep sympathy for the sufferings of is land Let this feeling spread-it is all wanted-it will bless both givers and receivers! But I would scarcely have taken up my pen, now, were it not to throw out a suggestion, which appears to me very important. It is, that the contributions from use land would be by far the most valuable, if unt is food, which is cheap with you, and dear with a In fact, it seems to me that if this plan was followhandred. I am anxions that this idea should obtain RICHARD ALLEN.

# THE UNITARIANS.

MR. GARRISON: I was astonished, the other day, to hear that the Vice President of the American Unitarian Assects tion was Joshua Whitridge, of Charleston, S. the owner of 120 slaves !- a man who once, in Net England, committed the indecency of walking or of church, because the preacher, in the most tell rate mannner, was arguing the sin of slaveholds This, then, it seems, is all that the famous pro of Unitarian clergymen is worth, that their ful of shall be, not only to recognize slaveholders as god Christian brethren, but actually to put one of the in one of the highest offices of their body! did those 170 clergymen mean by their wiens pledge? 'Tis an idle question, though. We isse well what nineteen-twentieths of them mesni, mi knew it at the time. They meant nothing. would have said, at the time, and many are the names you would have been called for saying the that it was an act which they never would have per formed of themselves,-an act which they be meant should be followed by any result, -one which they were driven up to by the pressure of police opinion, and the earnest efforts of a few tree and oble men among them. I do not know but Putnam and his Boston brethren, who refused vitely to have anything to do with it, are not more to be ?!spected for their consistency, than these half-has en who first pledge themselves to use all their it fluence against slavery, and then, as the rest sell act they do, choose a slaveholder for their

But those few true men, who did mean something by that protest-Stetson, Channing, Clarke, Parket, the Mays, Stone, Furness, Weiss, Tilden, &c. where are they in this matter? It seems to me I had been one of them, I should have felt both for very consistency's sake, to shake the dost such an association from my feet, and com them forever. They some of them at least sp knowledge no political union with slaveholders G they consistently have a religious union with the Those whom they will not acknowledge as rains temporal things, shall they fellowship then spiritual? They have pledged themselves in Can they strike a blow so effectual at the slavery spirit which is so rife in the Unitarial bil as to come out from it, though they be a hadin and form a new association, if need be, whole me shall be, 'No Union with Slaveholders,' creed shall only be, love to God, and lore b The children of darkness are wiser in their gold sion than the children of light. If they stay in the rupt, old body, they will as surely contin averreached, as the North is sure to be ore by the South in political affairs. If they come nd leave the evil spirit to support itself, it will y its own weakness. So thinks a by-stander, sign an sometimes judge of a game bester than the plat rs themselves.

HOLE N VERY .. THE EDISE FRIEND:

We regr . through o my parts o ching, too regarding D

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doings, which which we t r it does. hey might to on right grou tified us hig response from st, Candlish a e priestly infl ast was held to form an A , without ref in them, and system in t

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s, not only for of their chare e friends at ( ng this evening hoping that Gent; but this don his visit to of the death sale with us all in ts. It is the fi and as such, is more e have but por beth Pease. er, but the frai

earth. I hope she leve, with invigor e one will Christian Wit inst W. L. Gar-ent, and is bein all the attacks the over-ruling evil, still educ istian Witness than we coulin anti-slavery id been latent. Church and er for good, as

ar friends at P ing with deter Thy s PREE CHURC

MR. GARRIE am exceeding desire to see a nated through ed kingdomough negro slav midst. Agree mittee, I send becribes for one The accompany hurch Anti-Sla-

r present con thee of Am and the lang quite a sensar his Society expect Assembly. What a noble

independent, ard! He seem

THEE CHURCH OF SCOTLAND. Enissurest, 1st month, 30th, 1847.

left us, I have been wishing to knowing the many claims on thy ntrude too soon. It gave us hear of thy safe return to thy We are delighted to have the Liberaich makes us feel that we are ed-for we are, by its medium, some of thy thoughts, and are subjects which most interest nds of man, whose faces we whom we love very dearly. M. W. Chapman, announcing the four box; and the Liberator in-Bazzar was going on in its splenous to hear the final result, and mensurate with our wishes, and ause. A letter from our friend J. us a little sketch of the appearance he character of sellers and purld have been a treat to have looked ne; but we were able only to send in the shape of our handiwork, and

for the success of the effort. indeed, that so heavy a duty was fering of affection and anti-slavery is regret deeply that thou shouldst, igh our means, have been so taxed, think there has been a pro slavehe letter of the law. Oh! for the one shall have common interestsistructions to universal love and

its, as detailed in the Standard, two and we should much wish to know a parts of Britain would make this case ch to protest against the frightful sysa such acts of oppression take place. too, with much interest, the proing Dr. Byram, and shall rejoice to Derators, from which to gain all

with regard to ourselves, I dare say med on the general aspect of colar correspondenta; but, perhaps, the a little about the Free Church which may be new to thee. I enon of the Free Church Anti-Slavery we think admirable, coming from es. I suppose thou art aware of the this Society. We watched, at first, night take some middle course; but, feeble, we believe they are going ight ground. The last lecture deliversuspices, was by Dr. Young, of Perth, ster, who came out of the Alliance. ear him, and were greatly pleased with his address; and one part, in particuus highly-an allusion to our dear Carrison, in which justice was done, se from the audience was most cheer-

who had shown principle enough to ally influence in this sinful proceeding. an Anti Slavery Society in the Free t reference to the communion. This of Candlish and party, to persuade peohem, and to believe them anti-slavery, ok, as a matter of no moment, the feldollars, in comparison with fighting m in the abstract. But their scheme ble, and, for the present, they are quiet. dissuade Dr. Young from lecturing, access, and I suppose are exerting their ery Society. However, the little body or, and I trust will remain steadfast, and

e good work. tion fund is falling off. Candlish is concerned about this, and suggests that, s name may be one cause of the failure; one' might, perhaps, bring in more .ad' would be better! We are pleased to this falling off is, perhaps, owing to the used on the subject of the stolen dollars : think they are of that opinion-for Mr. and added, the money shall not go back ; ement was received with loud ap Vhether does the disgrace most attach, to those who acquiesced so warmly?

We have a t notices to remind them; and this t their minds are alive to the subject in the s. Our Free Church members are the most not only for the sacred cause, but for the

hends at Glasgow are holding their annual this evening, which has been long deferng that George Thompson would have been this dear friend has been obliged to his visit to Scotland, owing to the trying family afflictions.' Thou hast, of course, he death of his little darling, and wilt sih us all in deep sympathy for the bereaved It is the first breach in the household band, h, is more acutely afflictive.

we but poor accounts of the health of dear h Pease. Her heart and mind are strong of the frail tabernacle feels that yet it is of I hope she may be restored to her labors of

will probably send thee the trial of stan Witness, on the defamatory charge W. L. Garrison.' It is very clear and exind is being widely circulated.

the attacks of the foes of our holy cause, we over-ruling Providence, which, from seemstill educes good'-for this attack of the in Witness' has brought forth more vindicahan we could have expected, and has roused anti-slavery spirit in some quarters in which en latent. So of the shameful conduct of the Church and the Alliance-all things work tofor good, and help to roll on the car of aboli-

friends at Perth are full of life, and are proing with determined spirit. Thy sincerely affectionate friend,

ELIZA WIGHAM. FREE CHURCH ANTI-SLAVERY SOCIETY.

EDIRBURGH, Jan. 16,11847. m exceedingly delighted with the Liberator, tire to see such principles as it advocates dised through the length and breadth of our kingdom-an excellent missionary work. Alth negro slavery does not prevail with us, you there is very much of evil to remove out of dat. Agreeable to the hint of the Liberator

elice, I send you the address of a friend, who the for one year to your paper.

\*\*accompanying \*\*Address to the Office-bearers Members of the Free Church of Scotland, on present connexion with the Slaveholding hes of America,' speaks well for the Fre th Anti-Slavery Society. A copy has been all the Free Church ministers. It is creatite a sensation among the Free Church party ciety expects to do a good work before th Assembly.

hat a noble lecture we had from Dr. Willis!

ham. How I long to see them meet on the floor of sion, on a different subject, by a gentleman connectto those in the ' Calm Review,' not excepting the (to me very objectionable) allusion to John Newton. may, perhaps, be deemed worthy of a pla Archdeacon Williams moved the vote of thanks, poet's corner in your paper. I also send by this and, in doing so, said the Free Church had got into mail a copy of 'The Christian News,' (Glasgow pawhat number may be induced to come forward. A and against the giant evil you have been so lor similar society has been formed in Glasgow, and oth-

er towns are expected to follow the good example. Dr. Young, of Perth, delivered the third lecture, has charms peculiarly its own, and to me it has eve last Tuesday evening. It was so truly excellent, that the meeting voted for its publication. No better either your head or your heart, when I venture to atsermon could be preached to the Southern church- tribute to you kindred sympathies. es of America.

Yours, very respectfully,

THE ANTI-SLAVERY CAUSE IN SCOTLAND. DUNDER, January 18, 1847.

I have much pleasure in sending you, enclosed, a copy of An Address to the Office-bearers and Memhers of the Free Church of Scotland, on her present connexion with the Slaveholding Churches of America. From the Committee of the Free Church Anti-

Slavery Society.' It will show you, better than any account I could send you, the present state of antislavery feeling amongst the members of the Free Church. It will gladden your heart to be assured, that, notwithstanding the crafty managurering of Candlish,-the drum-major tone of Dr. Cunningham .- and the transcendental distinctions betwixt slave-having and slave-holding, to opportunely invented by Dr. Duncan, to give an apparent color Surely, if it would do good, the of consistency to his shameful apostacy,-the people of the Free Church are again beginning to think aright regarding the conduct of the American Churches, in the matter of slavery. There were me among them, I believe, who held just views of the matter all along; and the wonder is, how the people generally were so slow to perceive the machnations of their leaders. But the fact is, they were so completely hoodwinked,-bewitched, I should say,-by Dr. Candlish, that they were over head and ears in the mire, ere they were aware. And besides, we must take into account, that the organs of the Free Church-the Witnesses, the Warders, the Guardians, and the Free Church Magazines-have not been the faithful exponents of the people's views on this subject, but only that of their leaders and their subalterns. As for the poor, pitiful, time-serving expedient of Dr. Duncan, they would have been the veriest idiots not to have discovered its shallowness. They could not forget that, in 1845, he had uttered these words in the Free Presbytery of Edinburgh-Has this church nothing to do but to sit down at the Lord's table with such unmakers of men-such traders in human flesh? I wonder how they can. As for myself, I could not eat a common meal with them. IT WOULD CHOKE MR. I would count it foul scorn to associate with such men.' And vet, with these declarations before the world, he dared to stand up in the General Assembly in 1846, the advocate and apologist of American man-stealers But necessity is the parent of invention, and the learned Doctor finding, no doubt, that it would not do to stay in Rome and strive with the Pope, and remembering, besides, that discretion is oft times the better part of valor, set his wits to work to devise a plan, whereby to square his formerly repressed sentiments with the authoritative dicts of his redoubtable generalissimo, and, accordingly, one morning in May, he made the notable discovery, that starelight of that pious assembly, when the wonderful and frowns of holy rebuke were lavishly cast at Mr.

nideous, hell-born demon SLAVERY ! Neither the sophistry of Dr. Candlish, nor the sound the right of applying an antidote. A lesson might of Dr. Cunningham, nor the critical acamen of Dr. here be learned by those who are perfectly or-Duncan, can make that right which is wrong- thodox. wrong in its origin, wrong in its continuance, British ministers should be very cautious that they wrong in its effects, and wrong eternally.' But, injure not the influence of one who has been the most dear brother in a common cause, let us rejoice in zealous, persevering and indefatigable exposer of the invigorated bodily powers, before very liberty to every captive, and the opening of the our estimation, as any of the resolutions which you from thence, and hown to nieces before the Lord.

Slavery Society, whose committee have issued the Garrison the same privilege, as you would claim for enclosed document, are having a course of lectures yourself, viz. to be the exponent of his own language; delivered in Edinburgh, on the subjects discussed in and were this granted, we are convinced that his the address. The first was by Dr. Willis of Glas. fulminations only extend to those who make large gow-the second by Mr. Macbeth of the same place - professions of Christianity, but whose actions and and the third, which was delivered last week, was by sentiments are at variance with their professions Dr. Young of the United Secession, Perth. I see It is reported that there are 1400 professed Christian by the newspaper reports, the Dr. took occasion to ministers, SLAVEHOLDERS, in America, some of whom in the cause of abolition. Go on, then, in the feather, any abolitionist who would go to the slave good work, unflinchingly and cheerfully; for you States. Now, is it to be wondered at, that Garrison, have many a true heart with you, and in due time for whose head \$5000 has been offered, should doubt you shall reap, if you faint not.

remember was formally constituted on the occasion professors of Christianity. A different mode of testing of your first visit to Dundee, is, I am glad to say, Christians seems to be in vogue now, from that given prospering cheeringly. Members are being daily in the New Testament, viz .- If any man have not added to it. I enclose a copy of its constitution. It is true, we have not had any public meeting since fruits ye shall know them -- and, 'By this shall all you were here with Mr. George Thompson; but, at men know that ye are my disciples, if ye love one make arrangements for a course of lectures during with their acherents, in this country, were to cor ble at this time to give you any further information charity to call them Christians, although they made on that point. I have reason to hope, however, that strong professions of Christianity? and, moreover, to

the cause of abolition. I sent you. I also send you a copy of their Consti- this, too, in a land where they annually bluster, tha tution, which is almost the same as ours. Both are every man is born free! Such inhuman barbarity corrowed from that of the Scottish Anti-Slavery So. must be pretty frequent; as we understand, from

Enclosed, I also send you a few stangas, put to- are approaching to white, and some of them are so Pendent, thorough-going, and straight-for- gether in the course of last summer, partly original, fair and beautiful, that the eye of a stavenouser only the seems quite a match for Dr. Cunning- and partly adapted from a manuscript in my posses- can detect the black blood which runs in their veins.

the General Assembly! Mr. Macbeth delivered the ed with the press, now, I believe, in America. The second of the course. His arguments were similar lines have, perhaps, little merit in a literary point of view; but as they breathe an anti-slavery spirit, they a scrape, when the hisses that followed showed that per,) containing a rather affecting poem, called 'The a number of that body were present, which is rather Slave Ship, which you may perhaps also deem worencouraging. There have not many joined the So- thy of insertion. These are but trifles; but, as 1 ciety, but exertions are to be made soon to ascertain believe every thing bearing, however remotely, upon warring with, is welcome to you, I have ventured to direct your attention to these little things. Poetry been charming; and I believe I do no dishonor to

It only remains for me to thank you for your kind ness and attention in sending me the Liberator-sev en numbers of which I have now received. I shall, in return, continue to send you the Warder occa sionally, and any other paper that comes in my way containing any thing important or interesting. Mean time, with best wishes for the prosperity of the great cause of abolition, to which you have devoted your self, and for your health and preservation till you see the final triumph of that cause, I remain, my dear sir,

Yours, faithfully and affectionately, JAMES MCDONALD.

THE LONDON CHRISTIAN WITNESS. BELFAST, (Ireland,) Jan. 20, 1847.

RESPECTED SIR : The accompanying letter is a copy of one which he writer sent to the Editor of the Christian Wit ness,' after reading his unfair attacks on you and the American Abolitionists, in his October and November numbers. Not being in the habit of writing for the press, I was not aware that communications for the Witness' had to be in the hands of the editor earlier than the 23d of each month. I therefore sent it off, so as to be in London about that time; but when read his 'note to correspondents,' I thought that if i were ten days too late for the December publication it would surely be in plenty of time for the January to give either your letter, (which he unmanfully Burked ) or the enclosed one to his readers. My object in sending this to you is to show, that there are som of Dr. Campbell's readers, who have no sympathy with him when attacking either private or publi character, and then in a cowardly manner closing his

pages against reply. If the enclosed can be of any use to you, you are at perfect liberty to use it as you please. I am alone responsible for its contents. The other names are subscripers to the 'Witness,' as well as myself. I could have got more; but these were procured for the purpose of showing Dr. Campbell, that all his supporters were not of the same mind as himself on this matter.

Wishing you every success in your glorious efforts and the downfall of every species of oppression, I am, respected sir, truly yours, JAMES ROSE WM. LLOYD GARRISON, Esq.

To the Editor of the Christian Witness : SIR-We have read, with deep regret, an article in the Witness of November, commenting in strong terms on a letter which you say you had received from Mr. William Lloyd Garrison. We thought that common justice would have induced you, -seeing that you had not space left for its insertion in your having is not slave-holding. And great was the de. Magazine, to defer your comments till it was con venient for that gentleman's letter to appear. Instead ement was made! Shouts of triumph and of this, however, you constitute yourself the judge of thunders of applause burst from the grateful hearts the relevancy of that epistle, as a reply to the charge of the free and the fair, then and there assembled, you had brought against him in a former number of the Witness, and set down deliberately, and write an Macbeth, who had so nobly dared, single-handed and article of considerable length—though you had said alone in that Assembly, to defend the rights of hu- you had not room for the letter-denouncing, in no manity and the truth of God against the monstrous very measured language, the conduct and opinions iniquity of those misguided men, who were labor. of Mr. Garrison. At the same time, you leave your ing with all their might to force into unnatural and readers, in a great degree, ignorant of the reasons ongruous union, the immaculate daughter of the which Mr. G. gave in his letter, explanatory of the God of love, with the foul offspring of the devilpure, pristine, heavenly Christianity, with the

resolution on which you animadverted in your October number. This conduct on your part, is to us, and to many more of your readers, very unfair and But it won't all do. Even slave-having will not very unsatisfactory. If Mr. Garrison is, as you suptake with the folks in Scotland, not even though a pose him to be, an infidel, it is a shame for American I rofessor of Hebrew assure them that there is a ministers to let an infidel take the lead in such a ference. They reason in this way :- If there be he run down by garbled statements, taken from his ings once a month, and they are well slave-havers, they must have slaves; and where opponents. How different the conduct of Mr. Garrithere are slaves, THERE MUST BE SLAVERY. And son, in this respect, towards his traducers! He leaves slavery won't go down at all with a true, unsophis- a portion of his paper to any one who chooses to obticated Scotchman. It would choke him. No, no! ject to his opinions or projects, reserving to himself

> hope, for I am persuaded the night of oppression is abomination of American slavery. Dr. Chalmers far spent—the day of release is at hand. To quote calls slavery, 'the essence of all villany'-the most the language of the enclosed address, 'The decree correct definition of American slavery we have seen. is registered in heaven, and shall, in due time, be ex- Dr. Wardlaw says, 'American slavery, in all its ecuted on the earth-THAT MAN SHALL NO MORE characteristics, its bearing, and its results, temporal, HOLD PROPERTY IN MAN. And, despite of all the ob. spiritual, and eternal, I regard as of all accurses stacles that stand in the way,-despite of tyranni. things on the face of the carth, one of the most accal laws enacted by States, -despite of slavish doc. cursed; -and you yourself say, in reference to slatrines propagated by churches,-the angel of free- very, that "the American churches are STERPED IN dom shall go forth through the globe, proclaiming GUILT'-a sweeping charge certainly, as much so, in prison-doors to them that are bound. Yes, even impute to Mr. Garrison and his friends-one which though slavery take refuge within the temple, and requires some limitation or explanation. We would cling to the horns of the altar, it shall be dragged trust that all the churches in America are not steeped in this abominable crime : and air if your denuncia I may mention here, that the Free Church Anti- tion requires limitation, you would surely give Mr. rindicate and eulogize your untiring zeal and labors have declared that they would hang, or tar and the Christianity of such ministers? It astonishes us, The Dundee Anti-Slavery Society, which you will that you and others should sympathize with such or last meeting of Committee, it was resolved to another.' What would you think if 1400 ministers, the winter, on the subject of American slavery; but mence sheep-stealing, and were determined to live as these arrangements are not completed, I am una- principally by this practice? Would you have the the lectures, when they do take place, will be of the test their profession, they might occasionally sell a right stamp, and will not fail to do good service to few of their stolen sheep, and give the proceeds to propagate their views? This, we consider, would be a trifling crime, compared with man-stealing; and icty there, an account of the formation of which still more so, when we know that not a few of these will see in a late number of the Warder, which professors in America sell their own children-and

> > good authority, that nearly three-fourths of the slave

We suppose you are aware, that the Presbyterian Church in America, when not so steeped in the guilt of slavery as it now is, in explaining the eighth iment, declared, that 'all who are concerned in bringing any of the human race into slavery, or in retaining them in it, all who keep, sell, or buy slaves, are men-stealers-guilty of the highest kind of theft, commissioned me to write for him. His friends in and sinners of the first rank.' But when they be- America will be concerned to hear that, during the came more steeped in guilt by the admission of slavery last week, he has been confined to his bed by illness and slaveholders, they rescinded the declaration, and expunged it from their standards. Seeing that these things have takes place, we think that you and other British ministers should have counselled Dr. Cox, and the rest of the American brethren, (all thorough haters of slavery, according to their own statements,) remained so for some days-his strength so com to forsake their evil ways, instead of attempting to pletely prostrated, that when up, during the short destroy the usefulness of one who has been, -on Dr. time his bed was making, we had the greatest diffiforward exposer of the accursed system. But let us muscular frame was so extremely sore, that the leas see whether these men are such haters of slavery in movement was painful. Wednesday was the first their own country as they pretend to be, when they day we could perceive the least amendment, but, come to England. Dr. Cox was moderator of the since then, his improvement has been quite satisfac New School Presbyterian General Assembly, last tory. The last two nights, he has set up for about spring. Forty of ts members were men-stealing pro- half an hour with pleasure. He has not been wil fessed Christian pinisters. They received petitions ling to have medical advice, and has taken no medifrom the people sgainst slavery. After a long dis- cine but water. Indeed, during the first part of his cussion on the subject, during which Dr. Cox threw illness, it formed his only nourishment, and for seve every impediment he could in the way of the friends ral days he took nothing in addition but occasionally of the slave, it was postponed indefinitely. When a small quantity of roasted apple, or a grape or two this was accomplished, Dr. Cox rose, and thanked We are all exceedingly pleased that our simple treat-God that their Vesuvius was capped for another ment has been so successful, and congratulate our-period of three years. Another gentleman, a Dr. selves on having effected a cure in a much shorter Olin, cut a very prominent figure in the Evangelical time than would have been by any medical practi-Alliance as a gent hater of slavery, yet this same tioner. I hope there is nothing left to do but to re-Rev. Dr. said in the Conference held in New-York, cruit the strength, and that nature, the best physito hold slaves. I do not. Those who doubt that need not make themselves anxious about our demembers and ministers in the South have a right to

I to not believe slaveholding is a disqualifi- Pen. cation for a Bishop, and I never will give such a vote. And after praising these southern slaveholding, manstealing mitisters for their piety, zeal, devotedness, &c. &c. hegoes on to say, 'I was a slaveholder and a minister nyself, and, had it not been for the fact that the clinate did not agree with me, I should the leaders, to a considerable degree, of public opinion in their own sountry, and men who have been honored during their visit to these countries. With such leaders, we are sorry to understand, public sentiment and public sympathy-particularly in the churchhave become lead to the claims of upwards of three millions of their suffering, down-trodden fellow-

countrymen. Before we close, allow us to give you the decision of a body of men, from whom we would naturally be led to expect an expression of sympathy for the slave -men set apart to send out a pure morality, and the gospel of peace and good will to the heathen. Yet, strange to say, these men adopt no measures for givpathy for the heathen at their own doors. The a report on the memorial on slavery, the substance larly of these meetings from F. D. of which was, that the agitation on the question had an injurious effect, and therefore no action ought to ed in the Masic Hall, Leeds. The Mayor was in Missions!

We would feel oblged by your giving this a place our warmest sympathy and support. We are, Mr. Editor,

FRIENDS OF THE SLAVE. (Signed.)-Janes Rose, Robert Workman, Peter Dale, William Dale, James Shaw.

DR. CAMPBELL -- THE ALLIANCE -- HENRY CLAPP. JR. EXETER, (Devonshire,) Dec. 1846.

My DEAR FREND

I am heartly glad the snakish attempts to whis per away you reputation in this country have so signally failed. I believe that the great majority of the members of 'Orthodox' congregations even, who are at all, informed and interested in the matter, himself very susceptible to the influences of the proceed to London. F. D every where meets aimed at you being seen, even by his admirers themand be wildered many of his readers. If he goes on thus, his own influence and reputation will soon be in the past tense.

There is an excellent article in the Eclectic Review of this month on Religious Fellowship with Slave-Price, a Baptist, and is a periodical of high reputa-

calumniators of yourself and George Thompson. I trust the progress of the League here will be of yourself and noble band of faithful fellow-laborers in America. I shall deem it a rich and blessed privilege to give what little support may be in my ower to a cause so man-loving and God-adoring. doubtless hear of the proceedings of the British taken to render them efficient. Branch of the Alliance at Manchester. Man-stealers are to be excluded. Well, better late than never. But how is the testimony weakened! What timidity, what laxity of principle, to shrink from speaking out in the presence of pro-slavery men, and then to ease conscience by venting indignation in their ab. the agitations, in which thou took so active a part sence! It is impossible to avoid the conclusion, that, had it not been for the agitation in which you and George Thompson so nobly led the van at Exeter League is making good and permanent progress. Hall, &c. &c., the iniquity would have been allowed to wear the mantle of 'Evangelical Christianit in Britain, as elsewhere.

Henry Clapp lectured on American slavery at our whole, the lecture was good, confined to broad principles, and calculated to do good. But his Liberty party predilections came out a little towards the close, and he objected to calling all connected with as much as she will send. slavery, indiscriminately, man-stealers. He mentioned some who had liberated their slaves, and asked whether we would call them man-stealers, a month before this act of justice. At the close of his lecture, I made a few remarks, commendatory in genereral, but expressive of dissent from some of his sentiments; and I asked him whether he would have hesitated to speak of one of your reformed drunkards as a drunkard, a month before his reformation? With a prayer that Heaven's blessing may be on

your labors, I subscribe myself, my dear friend, Yours, most sincerely, FRANCIS BISHOP.

Wm. Llord Garrison

ILLWESS OF MENEY C. WRIGHT. LEAVY GREAVE SHEFFIELD, Jan. 31st, 1847. AY DEAR FRIEND :

This time, a necessity is laid upon me to write to thee, (with no lack of inclination,) for our dea friend, H. C. Wright, is unable to do it, and he has Cox's own showing,—the most fearless and straight- culty to prevent his fainting. The whole of his Some doubt that they (the ministers) have a right cian, will point out the means. His friends at home friend. I trust his health will soon be completely hold slaves by the Constitution of the Church, may restored, and that, before the sailing of the next be very good men, but THEY ARE BAD METHODISTS. steamer, he will be able to tell them so, with his own

And now, I must make some report of his doings before sickness deprived this most usefully benevo lent friend of the ability to labor. I believe his last letters were written from Newcastle, or the neigh borhood, but I do not remember to what date his report of the meetings in the North extended; and doubtless have been a slaveholder still. These are as I was not present, I am unable to say much the sentiments of men high in influence and office - about them. I heard they were highly satisfactory. and that whereever there was opposition, the result was favorable to the cause of abolition.

From Northumberland and Durham, H. C. W. went to Kirkstall, to the house of our brother, in which village he held a peace meeting. He had then some other meetings within a short distance all exciting great interest, but frequently provoking censure, from the unsparing manner with which he lashed those whose practices differed so widely from their Christian profession.

On the 13th, F. Douglass returned from Darling ton to Kirkstall, where he also held a meeting. The subject of American slavery was quite new in the place, and the speech of Frederick excited a perfec ing the book which prescribes the purest of all enthusiasm of feeling. F. D's meeting at Darlingmorality-the Bible-nor express the slightest sym. ton had been a highly interesting one, from the vio lent opposition made by one or two dissenting min American Board of Foreign Missions met in New isters, which ended, as all such opposition does, well Haven, 8th Sept. 1845. Chancellor Walworth read for the cause. No doubt you will hear more particu-

be taken.' Cool enugh, certainly, for a Board of the chair; and it was such a meeting as would have cheered the hearts of many a poor, down-trodder slave, and of the noble band of Garrisonian aboli in your Magazine, and, if consistent with your ar- tionists, could they have witnessed it. Oh, what s rangements, we would be much pleased were you to speech Frederick made! It was indescribably beauti give Mr. Garrison's letter in full also. In the gen- ful, sublime, pathetic and powerful. Often the eneral management of your literary labors, you have thusiasm of the audience knew no bounds. H. C W. followed, and afterward Robert Smith, Secretary of the League, both of whom were listened to with

great attention. The next day, Friday, an anti-slavery meeting was held at Wakefield. This, too, was an excellent meeting. After H. C. W's speech, two persons came forward, and accused him of slandering the Evangelical Alliance. This occasioned some warm discussion, in which the audience were almost unanimously in favor of our friends; and the following day, the very men, one of them a Wesleyan, joined the League, and gave a subscription. Thu it is that every where the cause prospers

On Saturday, the 16th, my sister and I returned to Leavy Greave. At the Wakefield station, we were met by H. C. W., who accompanied us home, inas well as the lest and most enlightened of their min- tending to rest for a week, after the fatigue of a great difference betwixt that and slave-holding righteous cause! But even an infidel, when he is isters, are throughly disgasted at the attempt to long series of meetings in the North. We should They are ownedull i the uptak to perceive the dif- attacked, should have the privilege of reply, and not drown your vice by the malignant cry of Infideli- have had the company of Frederick, too, but a meet-Dr. Canpbell, though he has a share of manly ing had been appointed for him in Manchester, on independence which we cannot but like, has shown Monday; after which, he was to visit Coventry, and leprous poisor which certain bigots have poured into kind friends, who are anxiously solicitous about him his ear, and ready to uphold the prejudices thus im. and this is needed, as his exertions are often greater bibed, with all the senseless, rocky stubbornness that than, we fear, he can bear without suffering from usually characterizes such blind impressions. But them. I had a very pleasant letter from him this though his itsluence is great with the less reflecting morning, from Learnington, where probably he is multitude of his school, there is, thank heaven, too now speaking, as he was to have a meeting there much anti-slavery light about us now, to prevent the this evening. This place is in Warwickshire. From true character of the ferocious stabs he has blindly thence, he returns to London, to hold more meetings. He tells me, he was in the House of Lords, since the selves. The suppression of your reply has amazed opening of Parliament, and heard Lord Brougham speak, which I am glad of, as I knew he was desirous to hear him.

During H. C. W's week of rest, he wrote a great many letters, wishing to finish up some writing before he again entered on more active labors. He holders. The Eclectic is edited by Dr. Thomas walked with me into the town. The day was thawy, and the atmosphere extremely damp, and I believe tion amongst the cultivated portion of Orthodox this walk brought the complaint, which had long non-conformists. The article is thorough going in been lingering about him, to a crisis. We spent a its condemnation of the Alliance, and it rebukes the particularly pleasant evening together around the fire, feeling the time was near when we must separate, never, perhaps, to spend much more time tosuch as to cheer the hearts and strengthen the hands gether in this world—little supposing that we had first to pass through a time of trial, that would unite us still more closely together. On Monday, the 20th he was to leave us for Huddersfield, where three meetings had been appointed for him-on Tempe when will the time come, that Christians shall rance, Anti-War, and Anti-Slavery. It was a great practically acknowledge the apostle's sentiment-He trouble to him to disappoint those who had arranged that loveth not his brother,' &c. &c. You will for the meetings, knowing great pains had been

No doubt some one will send over some of the tracts, 'The Christian Witness Examined.' We think it excellent. I wish I were so circumstanced as to have it in n

power to give thee more certain intelligence about when here. I trust, however, some of thy other friends will do it. Henry considers the cause of the

The almost all-absorbing subject of interest here, at present, is the state of Ireland, famishing from want of food, and the government measures for he relief. The opening of our ports, and suspension Athenseum in Exeter, on Saturday last. On the of the navigation laws, will, I suppose, cause great activity on your side of the Atlantic. It would well for America to provide for us all the food, of all kinds, that she can, for we shall be able to consum

Tuesday, 2nd.,-Henry has had a good night, and is very comfortable this morning. He desires his love to thee, and wishes me to say, he hopes to be well enough to go to Dublin, about the middle of next week. This, I think, very doubtful, but it is well enough for him to have the pleasure of looking for ward to it. The object of his going is to have new edition of 'A Kiss for a Blow ' printed. Sine his coming into this part of Yorkshire, his books particularly this small one, have been very exten sively sold.

So far, the winter with us has been severe, though variable—the frost, though often intense, selder continuing long. The winter is, however, considered

favorable for checking the vegetable diseases, which are at present producing effects so dreadful. Trade is bad, and there is much distress in various parts of the country, both of which are swing chiefly to the dearness of provisions, consequent on the failure of the potato crop. Since the meeting of Parliament, corn, particularly barley, has fallen in price-the effect of the legislative measures for the relief of the country. Allowing the use of sugar and molasse in distilleries has produced considerable effect What a pity that any wholesome articles of food should be taken from the general consumption, to supply to a portion, an indulgence which destroys in them everything good and great! Thy affectionate friend

MARY BRADY.

DONATIONS FOR THE STARVING PEOPLE IN IRELAND.

Amount acknowledged in last Liberator, \$329 Eliza Lee Follen, West Roxbury, 5 Friends in Hopkinton, Mass., by L. H. Bow.

A. M. Chase, Canton, Mass.,
A. M. Chase, Canton, Mass.,
John S. Jacobs 1, Edmund Jackson 100, James
Jackson 20, Wendell Phillips 25, S. P.
Hodges 5, Charles K. Whipple 5, George
Jackson 5, Ruth Copeland 3, Win. Shew 1, T. Everett, Princeton, Mass.

ally B. Everett, do. ngustus Everett, do. F., by letter, Portland, Me. E. F., by letter, Portland, Me.,

3
R. A. & S. Sisson, Pawtucket, by letter:

Would that every mill could be multiplied ad infinitum—but the widow a mite was received and accepted.

Friends in Walpole, Mass., by Nath'l Southard, 36
Collections in Milton, Mass., and vicinity, by Mrs. George W. Greene, from 102 persons, 103

From the Northampton Community

From the Northempton Community.

Elisha L. Hammond 5, Eliza P. Hammond 1,
Geo. W. Benson 3, Sarah H. Southwick 2,
Sam'l L. Hill 5, Daniel E. Reed 1, Thomas
Hill 1, Francis Hinkley 1, Hiram Wells 1,
Spencer Clapp, Jr. 1, Hall Judd 3, Louisa F.
Axtell 1, Bailey Burgs 1, A. P. Cretchlow
1, E. Valentine 3, A. Sowerby 3, D. B.
Phelps 1, S. A. Boltum 1, Wim. Skinner 1,
Eunice Barrows 1, Jason Sullaway 1, a
friend 1, Kies Doane 1, Hiram P. Randolph
1, Chester Sheldon 1, Abby L. Haven 1, D.
G. Littlefield 5, Benj. Nichols 1, Wim. J.
Bumstead 1, Frederick Day 1, Elizabeth
Carleton 50c, Rosina Dodge, 50c, Julia E.
Day 50c, Maria Wyman 50c, Pamelia H.
Clough 25c, Francis E. Gladden 50c, Keopal T. Shepard 18c, Caroline S. Sterne 25c,
Lucinda Sterns 25c, James Maherr 3, Henry
Anthony 50c, L. G. Snow 1, Mary E. Rosbrook 1, Lydia B. Pierce 1, Wim. Warner
50c, Frank Rosbrook 1, Wim. Latham 50, Anthony 50c, L. G. Snow I, Mary E. Ros-brook I, Lydia B. Pierce I, Wm. Warner 50c, Frank Rosbrook I, Wm. Latham 50, J. D. Atkins I, George Ashby I, John Utley I, J. C. Martin I, Wm. Haven I, George A. Hill I, Henry Hickey 3, Maria Gladden 25c, two friends 90

Sargent, Boston, Lydia L. Walker, Leominster, Catharine and Henrietta Sargent, Boston, A Discharged Convict, Charles Stearns, harles Stearns,
friend in Plymouth, Mass., by letter, who
writes—' We cannot be deaf to the cries of
God's suffering poor in Ireland,'

The steam ship Cambria will sail on the 1st of March. By that vessel, the above donations and all others which may come to hand, will be forwarded to the Dublin Committee of the of Friends. FRANCIS JACKSON

ANTI-SLAVERY CONVENTIONS IN BARN .

STABLE COUNTY. A series of Anti-Slavery Conventions will be held in this county, commencing at Sandwich, on Tues-day, March 2d, and continuing in several towns, as follows:—

and Friday,
"Sunday,
"Tuesday,
"Thursday,
"Saturday,
"Monday,
Wednesday,
Friday, Osterville, Thursday Saturday Monday Wednesday 15. Harwich, Thursday

These Conventions will be addressed by Addison Davis, Loring Moody, and others. All persons, whether friends or foes to the anti-slavery cause, are

BRISTOL COUNTY

The quarterly meeting of the Bristol County Anti-lavery Society will be held in the Town Hall, in all River, on Saturday, February 27, and will robably continue through the next day. Efforts will e made to secure the attendance of Stephen S. and Slavery Society Fall River, on Abby K. Foster, Parker Pillsbury, and other speak ers. The friends of the cause are extrestly requested to assemble in full force, and secure an interesting

W. P. ATKINSON, Cor. Sec

ANTI-SLAVERY CONVENTION AT SOUTH-BOROUGH.

On Saturday and Sunday, the 27th and 28th instant. To be attended by Loring Moody and Parker Pillsbury. Let the friends of the slave in Worcester South be present in overwhelming numbers. Dissolution of the Union, or the death of the nation, is the only alternative. If the Anti-Slavery movement shall save the nation, it is saved—if not, it is lost.

NEW BOOKS.

THE Water Cure Manual, embracing an account of Vincent Priesnitz and his Discoveries; Description of the Modes of using Water in the Cure and Prevention of Disease, and the Remedial and Hygienic influences of Air, Occupation, Clothing, Diet, &c. Illustrated with Cases of Cure. By Joel Shew, M. D., Practitioner of Water Cure.

The above Work contains a more full account of the water treatment than has been given in any other

hook.

Also, Christian Non-Resistance, in all its important bearings, Illustrated and Defended. By Adin Ballou. Sermons of Rev. Theodore Parker; Fow-ler's late Works, &c.

February 26.

DENTAL SURGERY.

DENTAL SURGERY.

THE subscriber would inform Ladies and Gentlemen who need Dental Operations, that they can have teeth filled in the best mode with pure Gold Foil, (manufactured by Bull of Philadelphis,) at the moderate charge of five shillings for each cavity, in most cases, and Gold Plate with Mineral or Porcelain Teeth for prices within the reach of all who value good stock and faithful work; and after sufficient time has elapsed to test the work, should the same prove unsatisfactory, all the money paid will be returned. The subscriber would state, that he has permission to refer to ladies and gentlemen of this city, for whom all kinds of dental operations have been performed, and may remark, that he has had several years' exprience in the business, having been employed in the Dental Establishment of Dr. N. C. Keep, and in that of Dr. Kimball, and having made all the Dental Plate Work in that of D. K. Hitchcock (excepting that made by students) for made all the Dental Plate Work in that of D. K. Hitchcock (excepting that made by students) for two and a half years; and also the entire direction and making of two specimens of Dental Plate Work exhibited by Dr. Hitchcock at the Merchants' Exchange, and subsequently sent by him to the Emperor of Russia and the Sultan of Turkey, and one exhibited by Dr. H. at the late exhibition of the Massachusetts Charitable Mechanic Association at Quincy Hall, which received a premum.

Hall, which received a premium.

J. GUNN, Surgeon Dentist,
115 Court st., corner of Sudbury st., Boston

The reader will perceive, by turning to J. Gunn's advertisement, that he is the first Dentist in this country who has advertised to return, unconditionally, the payment for Dental Plate Work, where enally, the payment for depends Plate Work, where en-tire satisfaction is not given. This we consider to be of eminent advantage to the public, and the best evidence that he is in possession of real improve-ments in that complicated branch of the art—there-being quite a large number of persons in this city who have paid no small sums for Artificial Plates of Teeth which, after a few weeks, were found to be unserviceable.—Transcript.

ROBERT MORRIS. Ja. ATTORNEY AND COUNSELLOR AT LAW. BRAZER'S BUILDING, STATE ST. BOSTON.

. We are sorrowful and weary, We faint for lack of bread Our homes, alas! are dreary! We share them with our dead Our dead we cannot bury, They lie our huts about; For we are feeble, very-We cannot bear them out.

Manhood and childhood dying,-Sad sight to freeze the blood,-About our streets are lying, And vainly murmur, 'Food!' In vain the infant draweth At paps whose founts are dry; While on the breast he gnaweth, Parent and infant die

The mother, as she sinketh Upon her straw at night, Upon the morrow thinketh With trembling and affright. She waiteth for the dawn, That she may rise and number What cherished ones are gone !

Ye, whom the Lord has favored, Impart us of your store ; For we have vainly labored, Reaping but famine sore. We linger yet, where thickly Are strown our household dead ; Have pity on us quickly-O give us, give us bread !"

### THE SPIRIT OF POETRY.

BY MARY HOWITT. Men build to thee no shrine, Yet every holy place is filled with thee; Dim groves and mountain-tops alike are thine, Spirit of Poetry ! Island and ocean peak ; Seas where the keel of ships shall never go; Cots, palaces, and graves; whate'er can speak

Of human love or wo; All are the shrines where thou Broodest with power, not visible, yet strong; Like odor, from the rose, we know not how Borne to the sense along: Oh! spirit which art pure, Mighty and holy, and of God art sprung; Which teaches to aspire and to endure, As ne'er taught human tongue;

What art thou? A glad spirit, Sent down, like Hope, when Eden was no more, From the high heavenly place thou did'st inherit, An Eden to restore;

Sent down to teach, as never Taught worldly wisdom; to make known the right; And the strong armor of sublime endeavor To gird on for the fight,

1 see whom thou hast called; The mighty men, the chosen of the earth, Strong minds invincible and disenthralled, Made freemen at their birth. I see, on spirit-wings,

How thou hast set them high, each like a star, More royal than the loftiest names of kings, Mightier than conquerors are : How thou hast cast a glory

Over the dust of him sublimely wise, The blind old man, with his immortal story Of a lost Paradise; How thou, by mountain-streams,

Met the poor peasant, and from passion's leaven Refined his soul, wooing with holy themes In Mary's voice from heaven. 'Twas thou didst give the key

Of human hearts to Goethe, to unlock Their sealed-up depths, like that old mystery Of the wand-stricken rock. All these 1 see, and more; All crowned with glory, loftier than their race; trembling. I Unworthy of thy grace

For what am I, that thou Shouldst visit me in love, and give me might To touch, like these, man's heart, his pride to bo Or, erring, lead him right? Oh! dost thou visit me? Is it thy spirit that I feel in all : Thy light, yet brighter than the sun's, I see? Is thine this spiritual call?

It is! it is! Though weak And poor my spirit, thou dost condescend Thy beauty to unveil, and with me speak As gentle friend with friend. With thee I walk the ways Of daily life; and, human tears and sighs Interpreting, so learn to love my race,

And with them sympathize

Hence is it that all tears Which human sorrow sheds are dear to me : That the soul struggling with its mortal fears. Moveth me mightily. Hence is it that the hearts Of little children and unpractised youth

So gladden me with their unworldly arts, Their kindness and their truth. Hence is it that the eye And sunken cheek of poverty so move-Seen only by a glimpse in passing by-My soul to human love.

Spirit, I will not say Thou dost not visit me ; nor yet repine, Less mighty though I be, less great than they Whom thou hast made divine

From the Christian Freeman and Visiter. TO AMERICA

The trump of war is sounding Along each hill and dale; I hear the echo bounding. Borne on the rising gale. Our brothers now lie bleeding, Slain by a brother's hand : The death-shot now is speeding, From murderous band to band

Say, call ye this true glory? O. tell me ye who know, Is this the Christian story Of love to Mexico? Widows and orphans crying To God in their despair-He will avenge their sighing,

And all the wrongs they bear. Arouse thee, guilty nation! Proclaim the conflict o'er-Send forth the proclamation, "The war shall be no more!" Throughout thy wide dominions, May truth and justice reign, And gentle Peace her pinions

Spread over thee again.

Charlestown, Dec , 1846.

REFORMATORY. THE SABBATH QUESTION

THE SABBATH QUESTION.

SY CHASES C. BURLETON.

\*No human authority can, in any case whatever, control or interfere with the rights of consciences.

According to the theory of our government in this country, both State and National, perfect religious freedom is the inalienable birthright of alt. No one can be required by law to adopt any creed or religious observance, however true or morally binding in the opinion of others, or in reality; but in all such matters, his own conscience is, under God, each individual's own law-giver and judge. The quotation above, from the Pennsylvanic Constitution, is professedly regarded as a self-evident ruth, and one of most vial always agree with the story. Every Legislature in the Union interferes more or less with the rights of conscience, and that in various ways. Their Sabbath and forbid labor and intrinsically innocent recreation on that day, than to command family prayer, or complain if they are forced to be idle on the teaching of any doctrines but those of the majority. The Jew and the Seventh day Baptist, who feel bound to rest on the last day of the week, may justly complain if they are forced to be idle on the first also, and are thus robbed of one-sixth of their working all their employments with that true and sput and the recreations, as have those who, clinging to a more formal dispensation, still go up to their Jerusalem lengths, and limes and years.

Every statute, therefore, which exacts conformity to the faith or usages of the majority in relation to the holiness and holy-keeping of a particular day, plainly violates the rights of the minority:—any, of the majority to: for human legislation in religious matters as truly invades the rights of conscience, when it enjoins what we consider our dury, of the majority to: for human legislation in religious matters as truly invades the rights of conscience, when it enjoins what we consider our dury, of the majority to: for human legislation in religious matters as truly invades the rights of conscience, when it enjoin

urge the enactment, or oppose the repeal, of statutes for Sabbath keeping, are extremely short-sight ed; and without perceiving it, are fastening on themselves the fetters forged for others. Even if they should never change their position.

ed; and without perceiving it, are fastening on themselves the fetters forged for others. Even if they should never change their position in relation to this particular case, so as to fed the iron entering their souls, they have established a precedent which may some day be applied to other cases, where it will bear heavily upon them.

It may perhaps be replied, that labor and recreation on the first day of the week are forbidden, not to compel a religious observance of the day, not to compel a religious observance of the day undisturbed by the din and bustle of overy day occupations going on around them, and enjoy the quiet so favorable to devotional thoughts and exercises.

Such. As it was never binding on the Gentiles, so now, since the making of a 'new evenant with the house of Israel and the house of Jarael and the house of Israel and the house of Jarael with the rouse of Israel and the house of Jarael with the rouse of Israel and the house of Israel and the house of Israel and the house of Jarael with the rouse of Israel and the house of Is

as none pretend it is—to make these seasons spiritually profitable to those attending on them, why need it be enjoined on the first day of the week? especially when, without any injunction, it would far more generally take place on that, than on any other day. Besides, if such a general rest on the special day of worship were necessary, or so desirable as to justify its legislative enforcement, this would not prove the right of some sects to peculiar privileges in regard to it. The keepers of the first day are no more emitted to protection from the annoyance of worldly occupations in their holy time, than the Jews and the Seventh-day Baptists in theirs, and the Friends at that of their regular week day meeting. If either class must have a protective law, all should; for the same reason applies to all.

The difficulty is not removed by saying that the first day of the week is the divinely appointed.

are not; for that brings up a question beyond the jurisdiction of the Legislature. Though if this were not so, still, another objection equally faul, would meet the present enactments on the subject. No proof can be shown that the first day of the obligation, and as founded on no obligation ante-No proof can be shown that the first day of the week is the Christian Sabbath; or that God now cedent to the lawgiver's will; and adds, 'that a requires any day to be kept more holy than every seventh day should be assigned, and a total cess-other; or forbids labor or recreations, in themselves tion from labor observed, is plainly of positive, harmless, on any day; or would have the slightest ritual institution, obligatory only upon the Jews, to distinction made among the days of the week. Perhaps no doctrine ever found place in any professedly Christian creed, with less authority or even a shadow of a warrant from Scripture, than this of the first-day Subbath. To say nothing of the weight of testimony against it, the inter want of evidence in its favor is reason enough for its rejection.

The Bible teaches that the Sabbath was peculiarly a Jewish institution, and no where enjoins its Sabbath?

Whom it made part of their ceremonal law.'

Archbishop Whately holds the same opinion, and contends that if we admit the astherity or delibrated Bishop Warburton, in his 'Divine Legation of Moses,' declares that 'there is the same authority for circumcision derived from the Mosaic law, as there is for the continuance of the Sabbath.'

arly a Jewish institution, and no where enjoins its Sabath.'
observance upon any but Israelites. Even for them,
In the letter written to Antioch, from the Apos observance upon any but Israelites. Even for them, it is treated as a part of that 'shadow of things to come' which was to vanish at the coming of Christ. Attempts have indeed been made to fix its origin at the creation, so that its perpetuity and universal obligation may be inferred; but no proof of its extence before the Israelites left Egypt has ever them of the computer of Canasia 2, 23d sowerings much that it is not named. Would they have left them of the computer of Canasia 2, 23d sowerings much the Sabbath is not named. Would they have left them if they have left them. been produced. Genesis 2: 3d, sometimes quoted it out, if they had regarded it as part of the mora as evidence of an earlier origin, is no command; law? And Paul, in teaching the abrogation of as evidence of an enviier origin, is no command; it specifies no act to be done or omitted, nor tells us token or hos the seventh day was blessed and sanctified. It simply assigns the Creator's resting on that day as a reason for its sanctification, whenever it did take place. If a historian of New England should add, after an account of the landing of the pilgrims, that this is the reason why the 22d of December is celebrated by their posterity, no reader would understand him as saying that the celebrated by their posterity, no reader would understand him as saying that the celebrated by their posterity, no reader would understand him as saying that the celebrated by their posterity, no reader would understand him as of their land. best in the control of the very day of their landing, or is observed by all their descendants. So neither can we infer the institution of a Sabbath at the creation, from the incidental remark of Moses, that for the weekly rest which his nation was to observe in remembrance of their resting from the service of Feyntian task masters the service. One is not clearly that no day is peculiarly sacred, and that whether the observance of days is a duty or not, depends wholly on the dictates of each one's to observe in remembrance of their resting from ses, that for the weekly rest which his mation was to observe in remembrance of their resting from the service of Egyptian task-masters, the seventh day was chosen because in it God 'rested from his work.' Archbishop Whately, said to be 'one of the first scholars and soundest thinkers in Great Britain,' says that 'as Moses was writing to the Israelites, who were charged to keep the Sabbath, after telling them of Christis's 'blotting out the hand after telling them of Christis's blotting out the hand writing them of Christis's blotting out the hand writing of ordinances that was against us, he added Israelites, who were charged to keep the Sabbath, he would naturally, when recording the creation in six days, advert to the day which they observed in commemoration of it, even had there never been any such observance till the delivery of the law from Sinai. Wood, in his Bible Dictionary, states that the modern Jews boast of the Sabbath as their spouse, given to them before any other nation. And as the Bible contains no Sabbath law older than the time of Moses, so, too, it gives no example.

And as the Bible contains no Subbath law older than the time of Moses, so, too, it gives no example of Subbath keeping at an earlier day. In the words of the late Bishop White, of Philadelphia, 'certain it is that we meet with no instance of an actual hallowing of the Subbath, until we reach the 16th chapter of Exodus. " " " That it had been observed by the Patriarchs, there is not a hint in their history.' Justin Martyn, Irenius, Tertollian, and Eusebius, the celebrated historians of the church, all express the opinion that it was not kept before Moses. A compilation made, as Horne states in his Introduction to the Bible, 'from the best interpreters, ancient and modern,' speaks of Genesis 2: 3, as referring 'to a law not enacted till some ages afterward;' cites Ezek. 20: 12—20, as a proof of its Mosaic origin, and 'that the patriarchs were not obliged thereby, nor did practise it; and so do other parts of the law of Moses. This not so much as the most distant hint of a Subbath observed or known.' The learned Sciden, in a work of extensive and diligent research, said, by the Bishop of Lincoln, to contain 'all that can be found on the subject of the institution of the Sabbath,' testifies that no trace of it can be found a-mong the early Gentile nations, and that the Jewmong the early Gentile nations, and the Jewmong the early Gentile nations, and that t

To all this may be aided the testimony of the Bible itself. In Deut. 5: Moses recites the ten commandinents—of comes, including the Sabbath law of the fourth—calling them God's covenant

quiet so favorable to devotional thoughts and excises.

I answer, granting such a season of quiet to be desirable for such purposes, is it any more so during the devotions of the first than of any other day? Yet who would ask the prohibition of all labor and diversion, on the hours of daily private and family devotion, or of social prayer meetings, religious lectures, 'putracted meetings,' &c., which often fill up no inconsiderable portion of what is called 'secular time'? If a general rest from the common business of life is not needed—as none pretend it is—to make these seasons spiritually profitable to those attending on them, why

first day of the week is the divinely appointed of Pentecost, the feest of tabernacle; and in the Christian Subbath, which the other days alluded to 23d chapter of Exodus, the Subbath and these are

ong the early Gentile nations, and that the Jew-owriters maintain that it is not binding upon the entiles.

quently and strongly of the termination of the Mo-saic law, and of the exemption of Christians from its obligations, without ever limiting and qualifying

the assertion,—without even binting at a distinction between one part which is abrogated, and another which remains in full force.' That he cannot mean the ceremionial law alone, Whately farther argues, from making, in the very passages in question, 'such allusions to sin as evidently show that he had the moral law in his mind; as where he says, 'law was added because of transgression, '&c.; from his always inculcating 'the necessity of moral conduct on some different ground,' and not' by declaring that part of the law continue in sin that grace may abund? shall we continue in sin that grace may abund? shall we continue in sin that grace may abund? shall we continue in sin that grace may abund? Shall we sin because we are not under the law, but under grace? God forbid!' \* \* \* \* \* \* \* And again, 'Shall we sin because we are not under the law, but under grace? God forbid!' \* \* \* \* \* \* \* \* \* \* And such also is his tone in every passage relating to the same subject.' The law from which, in Rom. 7: 6, he says 'we are delivered,' it 'being dead,' manifesty includes the ten commandments; for in verse 7th he quotes one of them, 'thou shalt not covet,' as part of it. So, too, it is plain from a comparison of Heb. 8: 9—13, with Deut. 5: 2—21, and Ex. 24: The law from which, in Rom. 7: 6, he says 'that they are referred to as the old covenant in many must not remain idle on the Sabbath adds.

abolished, not excepting the ten commandments. This by no means gives us a liceuse to do the essentially wrong acts forbidden by the law, but releases us from its positive ordinances; for, in the words of Whately, 'the natural distinctions of right and wrong remain where they, were. Not having been introduced by the Mosaic law, they cannot be overthrown by its removal; any more than the destruction of the temple at Jerus lem implied the destruction or Mount Sion whereon it was built.' Neither, as the same author argues, does exemption from this law 'leave men without a moral guide, since after all, the light of reason is that to which every man must be left, in the interpretation of that very law. For, as Moses has not told us which of his precepts are moral and which are ceremonial, that point must be determined by our own consciences.' So far, consequently, from the moral precepts of the law being, to the Christian, necessary as a guide to his judgment in determining what is right and wrong, on the contrary, this moral judgment is necessary to determine what are the moral precepts of Moses. Thus we are brought to the conclusion so clearly stated by this able writer, that 'on the one hand, the Mosaic law was limited both to the nation of the Israelites, and to the period before the gospel; but, on the other hand, that the natural principles of morality, which, among other things it inculcates, are from their own character, of universal obligation; and the positive Mosaic institution is no longer in abolished, not excepting the ten commandments. local and temporary institution, no more binding. This by no means gives us a liceuse to do the es-

that Sabbath-keeping is a duty, or Sabbath-break-ing a sin. In all the spostolic writings, the Sab-bath is only once named in connection with eny intimation of the duty of Christians concerning it, reason remains, the law remains. Now, as the and that is, the no man judge you in respect of the reason—God's having rested on the seventh day—

\*\* \* \* \* the Sabbath days, which are a shedow contains, the law remains. and that is, 'let no man judge you in respect of reason—Gors naving rested on the sevenin may—

\* \* \* \* the Sabbath days, which are a shadow certainly remains, the law for observing that day
of things to come,' Col. 2: 16, 17. If any where it
is alluded to without being named, as for instance,
perhaps, in Rom. 14: 5, and Gal. 4: 10, 11,—it is
repealed, and another enacted. This needs eviuniformly in such a way as to show that its observance is not required. That Jesus ever kept it, the
Bible gives no preof. that he repeatedly broke it for it nowhere asserts or implies such a change. Bible gives no proof; that he repeatedly broke it, for it nowhere asserts or implies such a change, and justified its breach by others, is undeniably It records no act or word of Jesus or his disciples, certain. Both in word and practice, he treated it showing an intent to make it, or a belief that it certain. Both in word and practice, he treated it showing an intent to make it, or a belief that it as not belonging to the moral law, nor binding upon his disciples. When the Pharisees consider with the contrary, in several passages, it evidently conflicts with the notion that to demned them for doing what was unlawful, in plucking the ears of corn, as they went through once belonging to the seventh. It relates that the both Jesus and his disciples did, on the first day, and, not as unforbidden by the Mosaic law, but as analogous to David's breach of an unquestionably ritual precept, and to certain well-known instances in lond in Luke 24, was about twenty times as far of Sabbath-profunation, confessedly blameless by a way and will on the Sabbath-profunation, confessedly blameless by a way as a way and the sabbath and Jesus performed. of Sabbath-profanation, confessedly blameless by as was lawful on the Sabbath, and Jesus performreason of the circumstances: thus showing that
the Sabbath also was merely ritual, and its obligation a thing of circumstance, Mat. 12: 1, 5.—
By adding, in verse 7th, 'if ye had known what
this meaneth, I will have merey and not racrifice,
ye would not have condemned the guittless,' he
intimated, most clearly, its ceremonal character,
force, with only a change of day. would not have condenned the guittless, he intimated, most clearly, its ceremonal character, force, with only a change of day.

Not the least striking proof against the alleged its violation was no sin. This claim, in verse 8th, that 'the Son of man is Lord even of the Sabbath day'—i. e., has the right to change, suspend, or abrogate it—implies no less strongly that it is only a partitive ordinance, and not of moral obligation. oral obligation. distinctly

blind man, John 9, Jesus not only close the Sabbath for his work, 'but instead of merely speaking the word, he made clay and amointed the man's eyes, as if on purpose to draw attention to his doing a mork on that day.' Luke 14 records another act of his, such as Sabbatarians now call sinful. He visited on the Sabbath with what seems to have been a large party of invited guests, at a sumptuous feast; for we read that those who were bidden chose out the chief rooms; and though this rivalry was rebuked, it is not intimated that inviting such a company on that day was wrong.

To this testimony of the words and acts of Jesus, and the writings of his apostles, may be seventh or the first, than of any other day on which they preached.

The whole amount of what is claimed as scriptural evidence of the transfer of the Sabbath to the first day of the week, is now, I believe, before the reader. Its manifest deficiency, some have attempted to supply from other sources; seeking proof of apostolic authority for the traditions of the Eathers. But here, too, they fail. Much of the testimony already brought to show that the primitive Christians thought the old law abolished, will bear on this point also; and much more might be added, were there space and need. W. L.

quotes one of them, 'thou shalt not covet,' as part of it. So, too, it is plain from a comparison of Heb. 8: 9—13, with Deut. 5: 2—21, and Ex. 24: Landier, and it is ready to vanish away.' In 2 Cor. 3: 7—13, the law which is there called 'a ministration of death,' verse 7; and is said to be 'done away,' 7—11; and 'abolished,' 13, is clearly identified as the decalogue, by the mention of its being 'engraven on stones,' and by the allusion of the shining of Moses' face when he brought it to the people. Ex. 34: 29, records the shining of is face in connection with the giving of the ten commandments; and no other part of the Mosaic law is ever spoken of as written on stones.

Thus, according to Paul, the whole of that law is abolished, not excepting the ten commandments.

as the keeping of one day in seven as holy time is not required by the natural principles of morality, and the positive Mosaic institution is no longer in force, nothing less than an express gospel mandate can make it binding upon Christians.

But the New Testament will be scarched in vain for any such mandate, or the slightest proof that Jesus, or his apostles, ever taught or even hinted that "to affirm the perpetuity of the original Sabbath, and also a whange of day, is a contradiction.

or a moral precept cannot be altered or repealed. In Mark 2: 27, Jesus is related to have said on In Mark 2: 27, Jesus is related to have said on this occasion, 'the Sabbath was made for man, and not man for the Sabbath.' The Sabbatarians spare for the relief of the saints at Jerusalem, it is and not man for the Sabbath. The Sabbatarians spare for the relief of the saints at Jerusaiem, it is have strangely misconstrued this passage, in using it to prove the Sabbath law perpetual, and unistated time of social worship; and from this inference it is inferred that the day was esteemed hely. But this no more follows, even admitting the usage native chaise of the text itself, plantly forbids such an interpretation. Jesus was opposing an attempt, not to limit the ordinance, but to enforce, it strictly. He said the Sabbath was made for man, not in distinction from its being made for a particular nation or age, but in denial of its paramount authority over man; its claims to be an end rather than a means. His doctrine evidently was, the Sabbath is a means, to be used as it may be first, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert, or some other day, it does not anywas the iffert or some other day, it does not anywas the iffert or some other day, it does not anywas the interpretation. Sabbath is a means. His doctrine evidently was, the Sabbath is a means, to be used as it may be found useful, not otherwise; while it continues to be useful, no longer. It has no peculiar sacredness, or of our duty to keep it as a Sabbath. Jesus, it is ness which should save it from violation, when to ness which should save it from violation, when to keep it will not add to man's comfort or welfare. When he healed the cripple at the pool of Bethesdy on the Sabbath, John 5: 8, he commanded him to take up his bed and walk; in open violation of the injunction to 'bear no burden on the Sabbath day,' Jer. 17: 21. And to the persecution of the Jews, who sought to slay him for this profanation of their holy time, his only answer was, 'My Father worketh hitherto, and I work;' or, as Whately says, it should be rendered, 'my Father bas been working up to this time,' &c.; 'the process of vegetation, the motions of the heavenly bodies, and all the other works of God, going on without intermission on the Sabbath.' In the cure of the blind man, John 9, Jesus not only chose the Sabbath for his work, 'but instead of inerely speaking the work he made days and except speaking the speaking the work he made days and except speaking the speaking the work he made days and except speaking the work he made days and except speaking the work he made days and except speaking the work and the cripple of the speaking the work and the cripple and the speaking the speaking the work and the cripple of the speaking t

To this testimony of the words and acts of Jesus, and the writings of his apostles, may be added the practice of the early Christians, W. L. Fisher, in his valuable little work on the history of the Sabbath, quotes Eusebius, as saying in so many words, that 'the early Christians kept no Sabbaths,' and adds, that 'they appear to have been in the habit of assembling together for religious purposes, without regard to days; often, in the very early morning, and after sunset, apparently to give the laboring class of the community an opportunity to attend, without interrupting their usual occupations.' He refers to 'Cave's Primitive Christianity,' 'Mosheim's Ecclesianstical History,' and Pliny's Letters to Trajan,' as authorities for this statement. He also quotes Justin History, and Pliny's Letters to Trajan,' as authorities for this statement. He also quotes Justin Martyr, as replying to Trypho, the Jew, who had reproached the Christians for not keeping the Sabbath: 'Do you not see that the elements are never idle, nor keep Sabbaths? Continue as you were created, for if there was no need of circumcision before Abraham, nor of the observance of the Sabbath, and festivals, and oblations, before Moses, neither now is there likewise after Christ.' He adds, 'if we come down to latter ages of the church, we find no allusion to any such tradition; but the coutrary is distinctly implied, both in the writings of the early fathers, and in those of the interest of the founders of our reformation.' John Calvin, in his 'Institutes,' calls the Sabbath he same is true,' he adds, 'of the early authors, referred to as establishing the same point.' The learned Whately says, 'not only is there no such apostolic injunction, than which nothing less would be sufficient; there is not even a tradition of their having made such a change; nay, more, it is even abundantly plain that they made no such change.' He adds, 'if we come down to latter ages of the church, we find no allusion to any such tradition; but the coutrary is distinctly implied, both in the writings of the early fathers, and in those of the interest of the founders of our reformation.' John Calvin, in his 'Institutes,' calls the Sabbath 'a shadowy ceremony,' to which 'Christians ought mot to adhere;' declares it 'abolished at the advent made, surely, if it jhad been false. That secular

not advise an invariable adh nary number; affirms that of the Sabbath was a sindo one day, but in the who'e continues, 'thus vanish all a Jewish no day,) has been abrogated, that is, the observance of one mains. Martin Luther has of discourse, in his larger cat servance of the Sabbath doe tians; and for another, 'Ohm necessary.' Coleridge states, that the Christian day of rest, 'Keep it but if any where it is made holy is sake, if any where any one sets in upon a Jewish foundation, then work on it, to ride on it, to dance it, to do any thing that shall repro-ment on the Christian spirit and h

VOLUME XVII.

The celebrated Augsburg con written by Melanethon, from a batternent by Luther, and, after by the leading reformers, presented Diet, as embodying the doctr church, classes 'the Lord's day over and other similar rines,' an who judge that, by the nuth observance of the Lord's day he for that of the Sabbath, as if ne The Scripture has abrogated the ing that all Mosaic ceremonies since the gospel has been prea might have an example of Chr understand that neither the Sabi day was now necessary to be of eays, 'a cessation upon the first from labor, beyond the time of public worship, is not intin New Testament, nor did Christ deliver, that we know of, any cor disciples, for the discontinu

These are a few of many such te in the writings of eminent men, and the ecclesiastical history, confirming, so f uthorities can, the doctrine of the Christianity makes no disting

But Sabbatarians do not rest on So tradition alone. They appeal to physical and affirm the need of rest one day in keep body and mind from wearing out be Now, that man cannot bear uso is manifestly true; but it by no mer thence, that just one-seventh is the due p of time for repose, or, if it were, that it sive days ought to be given to labor, a rest. It is at least an open question, rest. It is at least an open question, week's labor will not cost more fatigue crowed into six days, than when spread whether the alleged need of a seventh not created by too much labor i whether this arrangement does not induce the cess out of which grows its supposed be. What proof has been, or can be given, beganssumption, that the physiological law well obeyed in shortening the work-time. day, as in lessening the number of worl

But granting that physiology enjois one day in seven to make good the was other six, it cannot require all men to alike. Different circumstances must proferent wants. What would benefit a ily exertion, and needing rest for limit cle, might profitably give the hours meditation, and hearing important traths, would furnish food for thought. Men of se habits, whose work-day toi need release from thought, to give the pose, and manual labor, or athletic spoteract the hurtful tendency of long bo the close air of narrow courts and al crowded city, a ramble in the fields, o the water, might best meet the demands condition; while they whose work is in country, would find it pleasant and an divide the day between a thronged of their own domestic sanctuaries

aught it proves, or tends to prove, the may be any other day of the week as a first, since one will serve for repose a another, and each man may choose his that in the varying choices, no day won to the day. Clergymen, whose calling them to work harder on their 'mered any other, sometimes obey the play Whatever this fact may prove as to the periodical cessation from labor, it is factor upholding the sanctity of any particle. other has the same right, which defeats

And even if all these diffic the case is not yet made out. Be it that one day in seven for rest; and that the fi the week is peculiarly fit, above all of devoted, by all men, to this use. To proves it holy time, or establishes to of secular employments upon it, or just tive enactments for its observance, versal need of sleep, and the man night as the time for sleep, prov that work or play in it is sinful, and the be forbidden by statute, without infrights of the people. Any of these per the whole physiological urgunent fals.

But enough has now been said to provide the state of the people in the state of t

claim of peculiar sanctity, for one day s er, has no support in Scripture, to son; and of course, that to require the of a particular day, or to forbid any harmless occupation thereon, is not en fringe the rights of conscience, but to p false creed by unconstitutional legislation.

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M. LLOYD GA VOL. XV FUGE OF

THE CAUSE the evening of F ed to that unpri b Cushing. The ne d Henshaw preside rid Henshaw preside following villanous Ve are assembled he a well-merited columnader of the resolusetts, for the henservices renders, in the halls of legs timportant and de respect, and offered to him, the soft for personni ce appreciate him, a offered to him, the neighbor of the well and encouragement or oward in their prise, the brave me er onward in their prise, the brave me the rights of our co-flag, the glorious is despecially to mai slow and valor that revolution, and va-te maintained whiteir country, whee If our present Stat

If our present States, thank God the the defect—will resemble ese almost shamele se for opposition t the extension o on me a few re igin of slavery in the citish cupidity while tempt to abolish it a ource. If there be sorn of the world, ind, it is the hypoc slavery. Th ct of slavery. The they allowed we tend till within less 790, the coal mines hite slaves, who, ought and sold wit ought and sold wir mancipation has a rovement in their hat of the negroes are period, if not be seamen, and k of impressment, neunce Bonaparte' Bouthern slavery, seginst the impress Southern slavery, against the impress Great Britain de le. She could ichols wrote from Nichols wrote from ish government for impress the slav would furnish him never furnished. Slave-dealers—the head for re-captur, vessels back to the vessels last. The ish cruisers, are to the slave dealers. country—they are —often to Sierra This colony was

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